

# RELIGIOUS EDUCATION

A Platform for the Free Discussion of  
Issues in the Field of Religion and  
Their Bearing on Education

NOVEMBER-DECEMBER, 1945



**Visual Religious Education: A symposium**

Recent Developments in Visual Religious Education

*Mary Leigh Palmer*

The New Day in Visual Religious Education

*Paul H. Vieth*

Audio-Visual Aids in Religious Education

*Alexander B. Ferguson*

How to Use Films and Slides

*William L. Hockman*

Visual Methods and Materials with Children

*Elsie L. Miller, Ruth Reynolds,*

*Mrs. August Beck and Ruth E. Murphy*

Regional and Area Programs

*Frank A. Lindhorst*

Audio-Visual Aids in Jewish Religious Education

*Azriel Eisenberg*

Visual Aids Used in Catholic Religious Education

*George Nell*

Can We Count on the Availability of Films?

*William L. Rogers*

Where to Find Further Help

*Mary Leigh Palmer*

Book Reviews and Notes

Index to RELIGIOUS EDUCATION, 1945

# Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

Membership in the Association is \$4.00 or more per year, of which \$3.50 is for subscription to the Journal. Single copies, \$1.00 each.

**LAIRD T. HITES, Editor**

Southern Illinois Normal University,  
Carbondale

## EDITORIAL COMMITTEE

**HUGH HARTSHORNE**, Research Associate in Religion, Yale University, Chairman.

**JOHN S. BRUBACHER**, Associate Professor of the History and Philosophy of Education, Yale University.

**FRANCIS M. CROWLEY**, Fordham University, New York City.

**BEN M. EDIDIN**, Jewish Education Committee, New York City.

**SOPHIA L. FAHS**, Editor Children's Materials, American Unitarian Association.

**PAUL M. LIMBERT**, Program Services, National Council of Y.M.C.A.

## The Religious Education Association

Printed at 1501 West Washington St., Mendota, Illinois  
Editorial and Business Office, 20 West Jackson Blvd., Chicago 4  
(Address all correspondence to the Chicago office)

Published bi-monthly. Printed in U. S. A.

# RELIGIOUS EDUCATION

VOLUME XL

NOVEMBER-DECEMBER, 1945

NUMBER 6

## CONTENTS

	Page
<b>Visual Religious Education: a symposium</b> .....	<b>321</b>
I Recent Developments in Visual Religious Education .....	<i>Mary Leigh Palmer</i> 321
II The New Day in Visual Religious Education .....	<i>Paul H. Vieth</i> 325
III Audio-Visual Aids in Religious Education .....	<i>Alexander B. Ferguson</i> 329
IV How to Use Films and Slides .....	<i>William L. Hockman</i> 336
V Visual Methods and Materials with Children, <i>Elsie L. Miller,</i> <i>Ruth Reynolds, Mrs. August Beck and Ruth E. Murphy</i>	347
VI Regional and Area Programs .....	<i>Frank A. Lindhorst</i> 352
VII Audio-Visual Aids in Jewish Religious Education .....	<i>Azriel Eisenberg</i> 355
VIII Visual Aids used in Catholic Religious Education .....	<i>George Nell</i> 358
IX Can We Count on the Availability of Films? .....	<i>William L. Rogers</i> 362
X Where to Find Further Help .....	<i>Mary Leigh Palmer</i> 364
Book Reviews and Notes .....	368
Index to RELIGIOUS EDUCATION, 1945 .....	379

Entered as second-class matter February 28, 1942, at the post office at Mendota, Illinois, under the Act of March 3, 1879.

## THE MINISTER AS COORDINATOR

**I**F RELIGIOUS LEADERSHIP is to meet the increasing demands of modern American life, it will need to pursue radically new lines. Ignoring sectarian obstructions, or assumptions that the Kingdom of Heaven can be immediately attained, religious leaders will follow the pattern already attained by educators, social workers, and sanitary engineers — a pattern of democratized cooperation and wise use of specialists.

The minister of religion, freeing himself from governmental concepts in theology, will become cooperatively democratized. He will continue to lead his people in worship, to be certain, and will stimulate them in desirable types of social activity — but he will come down to reality at the human level. He should be the one most keen to detect the individual needs of persons. He will refer one to a health clinic, another to a psychologist, a third to the welfare case worker, a fourth to a psychiatrist, while he, as coordinator, will create confidence and preserve values by keeping religious objectives clear for both the one and the many. With a personality profile of individuals before him, and a social picture of the dynamic life in which the persons in question must function, he can become a genuine healer of souls and approach his task of administering God's salvation with confidence.

Why such an involved structure of cooperative service? For two reasons:

In the first place, because each one of us at times needs the ministry of a specialist — he needs the psychologist, who can aid him toward integrative performance; the sociologist, who has attitudes at various levels of complexity to unfold; the psychiatrist, who understands organismic responses; the ethics expert, who deals with character in ever widening orientations; the philosopher or minister, who seeks to discover meaning and can suggest communication methods. All these areas of culture are usable avenues to salvation in its profoundest sense.

In the second place, a variety of healing agencies is needed because of our concentrated life. Consider the speed of modern life, its potential energy, its high stakes, its pressure groups seeking to influence us, its pluralistic culture, its world reach, its trip-hammer stimuli, its vast enterprises, its complicated social institutions, its impersonal urban existence and its competitive motivation. These things unite to make a thorough ministry of mental health a necessity. The attainment of adequate religious personality stands first among our needs.

Why associate a minister with all this non-ecclesiastical performance? Chiefly because ecclesiastical performance, alone, fails miserably to meet modern need. The Religious Education Association will insist that all these aspects of a spiritual ministry are germane because religion itself is the interest, the sympathy, the love department of man's existence and of society. There is no greater dynamic than religion.

The minister is both the custodian of a tradition and the symbol of man's spiritual hope. He exists to dramatize God's love for man. Religion, sensitized to the intention of God, where provided with the techniques of our enlightenment, and where expanded to serve the whole community, can bring its ideals within reach of every one.

*Edward W. Blakeman*



# VISUAL RELIGIOUS EDUCATION

## A Symposium

*Dr. Mary Leigh Palmer, of the International Council of Religious Education, served as Director for the second annual International Workshop in Visual Education, held this past summer at Conference Point Camp, Lake Geneva. The conference proved to be exceptionally stimulating.*

*A number of the conference leaders have cooperated, under the leadership of Dr. Palmer, in producing the symposium which follows. We wish to express appreciation to her and to them.*

*The Editor.*

### I

## RECENT DEVELOPMENTS IN VISUAL RELIGIOUS EDUCATION

MARY LEIGH PALMER\*

**D**URING the last ten or fifteen years visual materials, and especially motion pictures, have found a place of significance in the educational program of public schools. The Motion Picture Project which was developed by the American Council on Education with a total budget from the General Education Board totaling about a hundred and fifty thousand dollars has helped the best educators to see values in the use of film in the classroom.

This realization on the part of the best educators has received support from the great mass of people who have become impressed by the use of films and other visual materials, not only in the more progressive public schools, but in the training courses of the Army, the Navy and the Air Corps, and even for specialized war-time training of civilians.

Likewise, visual materials have become an integral part of the educational programs of industry, of medical schools and of almost all educational groups.

The church, with a conviction as to the worthiness of its objectives, is seeing that visual materials are effective. People learn more and retain more for a longer time; not only that, the learning is richer and more meaningful, more accurate and more complete, when visual materials are used. It behooves church leaders to use the very best methods to achieve the objectives of Christian education. Visual methods have been proved to be effective. Therefore, the church that is concerned about vital Christian education is looking to the visual field for help.

Motion pictures furnish probably the most popular type of entertainment that American people enjoy. The streets are lined with people waiting on a cold night to pay 95 cents to see a movie. Because of this some have looked askance at the motion picture and its use in the church.

\*Associate Director of Visual Education, International Council of Religious Education and Director of the International Workshop of Visual Education.

The mere fact that people spontaneously enjoy movies frightens them. This does make it possible for churches to abuse the very pull that projected motion pictures have, but it does not mean that we *must* abuse it. The writer feels that it is a privilege to take a medium which is spontaneously enjoyed and use it in the educational program of the church. That means, however, that we must select carefully the material to be used, that we must not use it just as a "show", but as an integral, planned part of our regular program of worship and study. All mechanics should be so cared for and everything so planned that when we use a film or motion picture we get everything possible out of it for the purpose we seek to achieve.

In 1944 we were in the midst of a terrible War. There seemed to be a growing consciousness among the American people that war does not solve world problems. Even while we were fighting the realization grew that unless we are to be plunged into more horrible wars than we have yet imagined we need that which religion has to give. Church leaders have been looking and seeking for that which will make more effective Christian education. Many of them have been looking to the possibilities of visual methods to help them. Although we want to guard against the fallacious idea that any one method is *the* method for Christian education, at the same time we want to learn to use all the best methods in the most effective ways.

To use visual methods and materials in the educational program, one must know the films, slides and other materials which are available. The leader needs to see and understand the materials which may be used. One must learn how to select the right materials for use with various groups and with various subjects of study and worship. Likewise, there are special techniques which apply to visual materials, and these must be learned. There is even equipment which

must be studied, bought and experimented with so that the mechanics become smooth. Christian educators of today were not, for the most part, brought up in schools or churches where motion pictures and slides were used in the regular program. This means that national leaders and regional administrators and supervisors need to learn in order to teach. Pastors and directors of religious education and other leaders need help in order both to use the materials themselves and to help others to do so.

In 1944, we did not know when the war would end, but we knew it would end some day. Projectors would then be available to churches. What would the churches do with them? Would they use them effectively or would they defeat their own objectives by the way they used them? Who would give them guidance? We needed leadership education courses, institutes, conferences and much personal guidance in the selection and use of visual material. With the exception of a few outstanding persons who had pioneered in the field, there was no leadership available to give the guidance which would be so sorely needed as soon as projectors became more readily available.

These are some of the reasons that prompted the International Council of Religious Education to hold the first International Workshop in Visual Education for a week in August 1944. The war situation created many difficulties in the way of holding a Workshop at that time, but it was also the war situation that made the holding of such a school so urgent. The interest in the Workshop was keen and nation-wide. People came from all parts of the United States and even Canada. Twenty-five denominations were represented. Most of these persons were sent by their state or city councils of churches or by their denominations. One denomination, the Congregational, sent sixteen of its area directors of religious education. This was the first

time that church leaders interested in the use of visual materials had ever been brought together in such a group. They lived together at North Park College in Chicago, worked and shared and had a glorious fellowship — and every one learned a great deal. There was a demand for another Workshop.

Due to O.D.T. regulations, again there were difficulties in the way of holding a Workshop in 1945. Many war-time situations created problems, but again, the very factors that made it difficult created the necessity for it. The second International Workshop in Visual Education was held this year as a school on the International Council's own property, Conference Point Camp, Williams Bay, Wisconsin, August 13 to 18. While there, V-J Day was declared so that the 253 persons who attended from all parts of the United States and Canada, returned to their homes knowing that the war was over, that our challenge to build up effective Christian education was stronger than ever, that visual method was one method to use in the program, and that projectors would soon be available.

At the Workshop the General Session was led by Dr. Paul H. Vieth. Specialized seminar groups included "Visual Method With Children" under the leadership of Miss Ruth Elizabeth Murphy, "Using Films and Slides with Older Groups" under the leadership of Rev. William S. Hockman, "Regional Programs of Visual Education" with Rev. Frank A. Lindhorst as leader, "Administering the Local Church Program of Visual Education" with Rev. Alexander Ferguson as leader, and a seminar of denominational bookstore representatives under the leadership of Rev. William L. Rogers.

These "utilization and administration" groups in the morning were followed by "simple production" groups in the afternoon. Mrs. August Beck directed the laboratory on how to make all kinds of non-projected visual materials. Dr. Vieth, Mr. Lindhorst, Mr. Rogers, Rev. How-

ard E. Tower, Miss Elsie Miller, Dr. E. G. Hoff, and Dr. H. H. Casselman directed groups in "Planning New Films and Slide Sets for Children and for Older Groups," "Introduction to Photography," "How to Make Motion Pictures," "How to Make 2 x 2 Slides," and "Clinic in Advanced Photography."

The evenings were devoted largely to reviews of films, and a library of films and slides was provided through the cooperation of various agencies and producers.

A special feature was the equipment exhibit which was made an integral part of the program and was given special attention on one day. All the producers of equipment cooperated splendidly in both 1944 and 1945 Workshops and made an invaluable contribution.

The International Workshop in Visual Education has as one primary purpose the stimulation of local and regional church groups to appoint visual education committees, to provide training opportunity for such leaders, to begin developing leadership for conferences and institutes, and to stimulate such projects throughout the country.

A number of states and cities have now formed committees on visual education which are very active. Some of them have begun the development of kodachrome slide libraries with the loan of a projector and guidance in planning the program. Some have established preview centers for pastors and directors of religious education in their areas so that they may see what is available. Some have given special attention to integrating visual materials in the various pastors conferences, vacation school institutes, and other ongoing activities of their areas. Among those which have had special meetings, conferences or classes on visual education are: Los Angeles, San Francisco, Portland Oregon, Seattle Washington, Tulsa and Oklahoma City, Cleveland, Wichita Kansas, South Bend

and Indianapolis Indiana, New York City and Philadelphia. The Federation of Churches in Washington, D. C. has just closed an outstanding conference of three evenings at the American University with 350 people enrolled. Other centers planning such projects will be listed from time to time in the Visual Education Fellowship Newsletter of the International Council.

Some of the denominations have been pioneers in the field of visual education. Mission boards and, in a few cases, boards of education have produced materials and given guidance in its selection and use. Several new appointments of staff members to full-time leadership in visual education by certain denominations within the last two years is definitely encouraging for the movement.

The denominations cooperate through the International Council of Religious Education. The Visual Education Committee of the International Council consists of the official representatives appointed by the denominations together with certain additional members. There are now forty-nine members on this committee. The Department and Committee on Visual Education of the International Council are responsible for the International Workshop in Visual Education, the Visual Education Fellowship, the many bulletins published, leadership for local and regional conferences and institutes and many other types of work. Three of the Council's bulletins which are most popular in this field are "Visual Method in the Church", "Visual Method in Vacation Religious Education", which includes the printed suggestions for non-projected visual aids, and "Visual Method in Leadership Education". A series of "Picture Guides", suggesting visual aids to use with teaching units, has been very popular. All new mimeographed and printed materials in visual education produced by the Council is mailed immediately to "regular" members of the Visual Education Fellowship.

The denominational book stores which are members of the Religious Film Association are rendering a significant service, especially in the field of distribution. The Catalog of Films published by the Religious Film Association is the most basic catalog for all church leaders interested in using motion pictures in the church. All films may be ordered through the denominational book stores which are members of the Religious Film Association. The Protestant Film Commission is a new agency through which the denominations will cooperate in production and certain other phases of visual education.

Those who attended the first International Workshop felt the need for a continuing permanent channel through which to share experiences and keep up with the visual church field. Persons attending local and regional conferences have wanted to be on a "mailing list" and receive whatever materials may help them. In order to serve these and other needs the International Council is developing a Visual Education Fellowship.

A newsletter will be issued five times a year to all members of the Visual Education Fellowship. In addition "regular" and "sponsoring" members will receive all printed and mimeographed materials in visual education released through the International Council. Materials from other agencies will be collected and, when necessary, bought and mailed to "regular" and "sponsoring" members. "Sponsoring" members receive all materials issued to "regular" members and also contribute a gift in order to make the Visual Education Fellowship possible. An announcement of the purposes and membership plans is available upon request to the Visual Education Department at 203 North Wabash Ave., Chicago 1. Membership in the Visual Education Fellowship is open to all who are interested in visual materials and method in church work.

## II

# THE NEW DAY IN VISUAL RELIGIOUS EDUCATION

PAUL H. VIETH\*

**T**HE TERM "the new day" in our title may be understood in two senses.

*First*, we are dealing with education in a new day and the consideration of applying visual communication to our educational endeavors. The conclusion of World War II, climaxed by the discovery and use of atomic power, has left the world stunned with respect to scientific developments which are just ahead. It has never been clearer that man does not live by bread alone, but by every word that proceeds from the mouth of God. The coming available to man of the inconceivable power locked up in the atom raises the prior question: Does man have a spiritual power of atomic proportions with which to control the material force which is being released to him? If not, we are doomed. If so, can we find the methods by which to unlock this spiritual force? If not, we are still doomed.

Two billion dollars were spent to make the atomic bomb. The best minds in the world, with the most skilled scientific techniques, contributed to the results. Can we release similar resources for the development of the spiritual powers of man? The problem is greater than ever before, for man needs to learn to live with and by new and greater physical resources.

Religious education has taken for its task the development and control of the spiritual and moral forces of man so that he may be master of the physical, not its slave. The objectives of religious educa-

tion boldly proclaim the purpose and possibility of this. They declare our faith in God, our Maker and Sustainer; our belief that to know and do God's will is the only hope for man as well as the surest road to happy living. This fundamental objective, if achieved, is adequate to the needs of the new day. However, the history and practice of religious education in the past do not look very impressive beside the resources in material and leadership which have gone into the development of the physical powers now available to us. We may well consider, therefore, whether religious education will be adequate to the needs of the new day, and be thankful for any contribution which visual communication may make to more effective religious education.

Teaching religion requires more than well wishing, more than high objectives. It requires effective communication — the initiation of an experience, the communication of a faith, and the transmission of a culture. This the teacher has done from time immemorial, but he has done it largely with words — spoken and written — the symbols for thinking and ideas. To these time-honored tools of the teacher we must add the tool of visual presentation.

Not that this art is essentially new. The cave man knew something of visual communication. The medieval church had its cathedrals, pictures, and mystery plays. Since the days of the Moravian schoolmaster and bishop, John Amos Comenius, pictures have been a part of good teaching. There is no child in the Sunday school who has not been taught

\*Horace Bushnell Professor, Yale Divinity School, New Haven, Conn.



something from pictures — and perhaps a good deal of the little which he knows. Stereopticon slides have been used for a long time to illuminate lectures, and more recently the motion picture has been introduced.

But when all is said and done, visual communication in religious education has been haphazard, sporadic, and highly unscientific. The time has come to take it out of the realm of the fad and the elective and to make it a definite part of every well planned program of religious education.

The *second* sense in which we may consider the words of our title, "the new day", is with respect to prospective developments in visual education. Some of us have come to the conviction that visual education as practiced in the churches has come to the end of an era. We stand on the threshold of new developments which must be made if visual education is to keep pace with the times.

Like most developments in materials and method, visual communication has come into the church by a process of infiltration. The first efforts at its use were scarcely regarded as contributions to religious education. Only gradually did those responsible for religious education see its significance and value. Pioneers with this vision have worked against many hardships such as lack of adequate material, a church which was indifferent and often even hostile, and buildings and equipment which were not adapted to projection purposes. Few outstanding productions designed specifically for religious education have yet become available. Through the years the religious educators who did use visual communication have had to be satisfied with adaptations of material intended for other purposes — the broken fragments which have fallen from Hollywood's table. They have had to use amateur productions, bringing upon themselves the repeated criticism that the church ought not to attempt the use of this

medium when its available material is so inferior to the pictures seen in the theaters.

Yet during these years some distinctive gains have been made. Among them the following may be enumerated:

(1) Experience has been gained in the use of visual material. This is important. Many a grand scheme for the wholesale coverage of the churches with visual productions has failed because of inadequate experience in how to proceed. The time has now come when a judicious program of production for church use may be undertaken.

(2) Many people have been convinced that the application of visual method to teaching religion is not only practical but important. It is now reasonably certain that a sufficient number of churches will support a nationwide development of visual communication in the teaching of religion to make new ventures in this field practically possible.

(3) A considerable proportion of the churches of the country have been equipped for the use of projected pictures. The war has made a contribution to this in the form of schemes for blacking out rooms. Further, the use of projected pictures in the teaching program for the armed forces has served to convince many that there is great value here. Numerous churches are ready to purchase new equipment as soon as it becomes available.

(4) The point of view has been established that there is a manysided approach to visual communication. While in the minds of most people visual education still refers primarily to the use of motion pictures, the leaders in the movement are convinced that the motion picture is only one of several available media. The lantern slide has come back into its own since the development of kodachrome film. The film strip has been widely used by the armed forces for certain purposes in preference to motion pictures because it was found to



be more effective. Printed pictures, objects and models, maps and diagrams, all form a part of a total approach to visual communication. So does the actual experience to be attained through educational journeys, or "field trips" as they are more popularly called.

(5) A beginning has been made in the training of workers for the use of visual communication. This is basic to any large measure of success with this new medium. Nationwide workshops in visual education have been attended by large numbers, while local institutes have also been popular with church workers.

All of these things may be set down as gains through the past period of years. But this is not a stopping point. All these gains taken together will do no more than form a springboard into the developments which must follow if visual communication is to make a considerable contribution to the teaching of religion. These are some of the demands of the new day on advancement in visual education:

(1) There must be more and better production of visual materials. While there will probably always be a place for the work of the amateur, we cannot continue to build a movement on the amateur work of amateurs much longer.

What is required is careful educational planning of needed visual materials of all types. This is a job for educational specialists. It is not much different in kind from the work involved in curriculum planning. As a matter of fact it cannot be carried on apart from a very close relationship to the curriculum enterprises of the churches. This part of the task is basic, and it will not be completed until it is extended beyond the indication of what is needed into the guidance of production so that the finished product may be satisfactory to the educational needs.

The second stage is that in which the experts take over. It consists of the creation of stories and other material, and the translation of these materials into

script. This requires work which is as difficult as that involved in the preparation of radio programs, and demands equivalent training and experience.

The third stage is that of the translation of scripts into pictures — still pictures for slide lectures, and motion pictures. This again requires a technique which has been built up by the producers of pictures over many years, and can be done by amateurs only in the simplest types of productions.

Reference was made above to the close relationship between curriculum making and the planning of visual aids. The time has come when experimentation should be entered into in which the visual medium is the core of the curriculum, with printed teaching materials related to it. Obviously this is a far different matter from selecting pictures to accompany an already existing curriculum. It is to be hoped that the regular curriculum makers of the denominations will undertake experimentation in this field rather than waiting until it is forced upon them by non-denominational enterprises.

Such a program of advancement in visual education will require comprehensive budgets. It will probably cost more than anybody has dreamed of spending for religious education. It is our judgment, however, that the churches can and will sustain such a program because of the results which it will achieve, and that the point has now been reached when a beginning can be made of this more pretentious character. Indeed the organization of the Protestant Film Council and other developments seem to indicate that the leaders of the church are ready to proceed.

In all of this, it is to be hoped that the need for educational material will receive first consideration. If all the creative effort should go into the making of feature films which are best usable for auditorium presentation only, it would seem to be a mistake. There is a continuing

need for lantern slides, film strips, and short moving pictures suitable for classroom use. It is particularly important that more attention be given to materials suitable for use with children.

(2) The new day requires that a new standard be set for church equipment for the use of visual education. Facilities for the use of projected pictures should form a part of every new church building. An architect who cannot properly design a church with this purpose in view should no longer be considered up to date in the field of church architecture.

In buildings which are now in use, some remodeling may be necessary to provide projection rooms in which the acoustics are adequate for sound projection, and which can be darkened for daytime projection.

Equipment in the form of motion picture projectors, slide projectors, opaque projectors as well as slide libraries and catalogs of film resources needs to be included in the list of essentials for every church.

(3) The training of workers for the use of visual communication must proceed. This is probably the most difficult of the whole undertaking. There are many who are asking how we can expect to be successful in the training of workers for this new technique, when we have been so notoriously unsuccessful in developing any considerable number of trained workers for the usual processes of religious education.

The answer to this question may not be as difficult as the question implies. Visual education is not only an effort to make the content of teaching less abstract, but its use also helps to make the method of the teacher more concrete. Teachers who have been reluctant to attend classes and to read books in which the verbal method of teaching was the primary one, may with greater interest undertake training which puts new tools into their hands which are very concrete in their application.

Such training of workers needs to be based soundly on an understanding of the purposes of religious education. Visual education has no meaning apart from the major objectives for which religious education exists. It is only as the workers can see in visual method a new tool for the achievement of basic purposes already accepted that this new method will be other than a passing fad.

When this basic point of view has been established, skill in the use of the various types of visual materials will need to be developed. This does not involve so much the use of complicated machines — a few experts can be trained in any church to take care of this — as it does the proper educational use of such materials. Incidentally, little has been done in this direction in the teaching of religion as compared with the use which is being made of visual materials in general education.

Further, the workers need to be acquainted with the resources which are available to their use. If a church undertakes a comprehensive program of visual education, with perhaps a committee in charge, this problem is comparatively simple. It is merely a matter of helping all workers in the church understand what may be had through those in charge. When, however, an isolated teacher in a given church begins the use of visual material, the problem of acquainting him with available resources is much more difficult. An outstanding contribution in the simplification of this problem is the organization of the Religious Film Association, representing denominational boards and agencies. Its catalog of religious films offers a comprehensive listing and description of available material within the covers of a single pamphlet.

Training in the use of visual method must of necessity be an important part of teacher education if the movement of visual education is to succeed.

### III

## AUDIO-VISUAL AIDS IN RELIGIOUS EDUCATION

ALEXANDER B. FERGUSON\*

#### BEGINNING THE PROGRAM

Now is the time for every local church to consider using visual aids in its program. Equipment is available, better than ever in quality. New materials are rapidly appearing. More will follow. The Religious Visual Aids movement is on the eve of a great expansion. How shall a church begin?

*First*, by studying the whole educational work of the church. A clear note of warning needs to be struck at the outset. Visual aids are but one tool among many to be used by the church. They are not likely to cause something to happen in the educational work of the church if nothing is expected to happen. Laid squarely at the door of the church and churchmen is the tragic truth that nothing is expected to happen in the church school in far too many instances. No clear understanding of what is desired has come. No definite goal has been determined. Little wonder nothing happens to the children who pass to and fro among its classes. Thus any church wanting to use visual aids must first decide what it is trying to do.

*Second*, after aims and goals are clearly seen, methods to accomplish these outcomes must be determined. Visual aids will help as one method among many which are available. They are not to be used exclusively, else the program will become onesided. Emphasis must always be put on their *educational* use in an educational program. This necessitates a careful preparation and presentation of them, especially since children en-

joy visual aids so much. The mind set must be plainly that of learning instead of enjoyment. This does not discount enjoyment. Rather one hopes learning will be enjoyable always. But it puts the emphasis upon *learning*.

If entertainment is called for at some place in the work of the church, visual aids will prove extremely useful. However, since the church has so little time allotted to it in the scheme of things, certainly visual aids will be used mainly for educational purposes.

Why are they good tools to be used by the church? Because they (1) make concrete religious facts and ideas, and (2) help in the transfer of those facts and ideas into religious living. These are the tasks of the church. Visual aids can illuminate the Bible, the source of most of the facts and ideas of the church. The Bible is difficult for most modern Christians, especially children. It is not a children's book. Its settings, ideas, language are strange. Through the medium of the motion picture, names become flesh and blood persons, ideas become the driving force of their lives. The whole thing is made infinitely more plain and real. But this is only half the task of the church. William Willis in the cartoon said as he straightened his tie before leaving: "I don't see any need in going to Sunday school any more. I already know how to be a better boy than I am." Everyone faces the same problem. The second half of the job of the church is to transform religious facts and ideas into religious living. It must inspire, encourage, and motivate men. Visual aids can help here too. They can be a powerful emotional lever-

\*Director of Visual Aids, Missions Council of the Congregational Christian Churches, New York City.

age. For this reason their use is especially valid for churches.

After these general principles have been established, more specific instructions about beginning to use them in the local church are important.

1. They must be "sold" to the lay leaders of the church. Too often the minister is the sole leader in the use of these tools and runs the show. Others do not become enthusiastic about them because they have not been guided step by step in their appreciation. As someone put it, "the visual aid program needs a spark plug, but that spark plug needs others to spark with." A good plan to show the real power of visual aids is in church school faculty meetings. Schedule a slide set like "Changing the Primary Room" or "Improving your Teaching" not as a demonstration of visual aids but as a discussion of a subject of interest to teachers. At the end of the program, end by saying something like this: "We have had a good time during this meeting discussing this subject. Let me point out that part of the reason the subject has been so interesting and discussion has been so free is because we all began on the same level of knowledge. That is one of the great advantages in using visual aids. In ordinary discussion some of us hesitate to say anything because we feel someone else has so much more knowledge. However, we have been in common through the experience of seeing this subject presented to us visually. We tend to feel we have as much knowledge as anyone else. Thus we have felt we could discuss the subject freely. This is one testimony to the power of visual aids.

2. In carrying others along in interest in visual aids, talk about materials rather than about equipment. Tell of films or slides seen. Mention available helps to present a specific subject. If one emphasizes equipment before sufficient interest has grown, the expense of beginning the visual aid program will seem too great.

3. Often leaders miss real opportunities in not using what is at hand effectively and well. Churches sometimes have a stereopticon projector stored away. Generally an amateur photographer will welcome an opportunity to use his 2 x 2 projector for church activities. Begin using what is readily available to the best of one's ability. If the programs are good, others will soon suggest the inadequacies of equipment and the need for purchasing what is necessary for the church. This may slow the progress of the visual aid program but it will place it on a much more solid footing. In addition it will give the leader and his group a chance for experience. The knowledge gained in the use of visual aids is important. For example, it is much more difficult to conduct a worship service using motion pictures than slides. Experience is needed in determining the optimum length for the presentation, in handling the mechanics involved, in seating the audience, etc.

In summary, begin by knowing what is to be done in the educational program, determine where visual aids will help, fit them carefully into the lessons or materials to be used, carry others along in interest, and continually evaluate what is being done in the light of the goals and objectives set up.

There are many places in the total church program where visual materials could be used on this basis. Use them:

1. *In education*: in the church school, in adult groups such as clubs, circles, fellowships, study groups, in youth groups, in leadership training.
2. *In worship and inspiration*: in church and school services, etc.
3. *In entertainment*: wherever desirable in the church program.

#### SELECTING AND BOOKING MATERIALS

Observe these principles in selecting materials:

1. Select on the basis of your own evaluation if possible. Catalogues attempt to give a general description of the aid but you cannot know whether it will fit your purposes except by personally previewing it. Attend all the preview conferences possible. Help your local ministers association or church school institute to set up a series of such conferences so that previewing can be done. The distributors are eager to cooperate with all who mean business and can prove it.

2. Select to fit as wide an area of the educational program as possible. If the film or slide set can be used by several groups on a given Sunday a much wiser expenditure has been made of church funds.

3. In booking materials these points are important:

a. Book far in advance. There are several advantages in doing so. The Religious Film Association grants a 10% discount if ten films are booked at once. If your educational program seems to call for a motion picture film a month you can thus save the rental on one film by ordering ten. Furthermore, if teachers and leaders know what is coming they can prepare their classes far more carefully. Often a film can be used in an evening service in addition to the morning church school session, if leaders know it is coming. In every respect a church can profit greatly from booking in advance.

b. Care for the film properly. Much film is damaged by faulty threading and by dirty filmgates. Turn the machine by hand to see if threading has been done correctly. Clean the filmgate before each showing by drawing a piece of cloth through it. Never attempt to run a sound film on a silent projector.

If damage occurs to the film during the showing report it to the depository. Generally depositories have insurance which covers the cost of the damage,

but they appreciate knowing how it occurred.

Send the film back immediately, certainly no later than noon of the following day. If slides are being used return them as promptly. Spend a few minutes checking them to see that they are in the proper order. These simple courtesies will save the time of the depository, and insure better service.

4. Sources of films and slides for rental:

a. Denominational visual aid departments.

b. Religious Film Association catalog (from denominational bookstore).

c. Evangelical and Reformed Church Slide Library, 1505 Race St., Philadelphia 2 (stereopticon slides).

d. Y.M.C.A. Motion Picture Bureau, 347 Madison Ave., New York City.

e. Encyclopædia Britannica Films, 20 N. Wacker Drive, Chicago 6.

f. Your State University, Department of Visual Aids.

5. Sources of films and slides for purchase:

a. Department of Visual Education, Yale University, Divinity School, New Haven, Conn. (2 x 2).

b. Society for Visual Education, 100 E. Ohio St., Chicago (2 x 2).

c. Cathedral Pictures, 3441 Olive St., St. Louis (2 x 2).

#### CARE AND USE OF EQUIPMENT

Visual aid equipment is expensive and should be used carefully. If a church has no equipment it would probably find more use at first for a 2 x 2 slide projector. These new and smaller-sized slide machines were especially developed to use natural color film. Those preferred by churches have a 300 watt bulb and show filmstrips in addition to slides. A helpful accessory to these machines is a 7 inch lens, enabling the projector to be placed farther back from the screen and thus behind the audience.



These slide machines do not require much care and are relatively fool-proof. One using them is cautioned not to tip them toward the side while the bulb is burning. The bulb filaments are extremely fragile and are designed to burn upright. They will always burn out if the projector is turned on its side. Another caution is that the lamp house gets extremely hot in some machines. Children may receive painful burns if not warned against handling the projector while it is in use.

A few simple tricks of projection will insure a smooth performance. If it is desirable to fade the slides in and out instead of sliding them across the screen in changing to the next picture, especially helpful in a worship service, this can be simply accomplished by placing the hand or a piece of opaque paper directly in front of the lens. With practice one can learn to bring his hand slowly across the light beam, artistically fading the picture on the screen. Holding the hand in the beam of light until the next slide is in place will permit it to be faded in gradually.

Another simple precaution is that of tying the wire to the AC current around a leg of the table, particularly if it is to be on the floor where persons are likely to walk across it. If someone trips on the wire the projector will not be pulled off the table.

Motion picture equipment, especially that which reproduces sound film, is far more expensive and complicated. It should be used only by persons carefully trained. A few simple suggestions about its use follow:

1. Experiment with the placement of the speaker for the best sound reproduction. Sometimes a change in the direction it faces, in the height above the floor, etc., will materially improve the quality of the sound. Place the speaker wire connecting to the projector under a rug or a row of chairs to lessen the danger that someone will trip over it.

If this speaker cable parallels too closely an AC line in the floor or ceiling, a hum may result. Change the course of the wire slightly to counteract.

2. Follow the manufacturer's instructions concerning care of the equipment. Be sure to oil at regular intervals as suggested. But do not over-oil. Severe damage will occur if oil gets on the film. This may happen if the projector is oiled too much.

To accompany projection equipment a good screen is imperative. Much of the quality of the picture can be lost because the screen surface absorbs more light than it should, or is discolored. The best screen for general church use has a beaded surface. For ease in handling it should be a tripod model usable anywhere. Since slides are both horizontal and vertical a square screen is required. A good size for many church uses is 52 x 52 inches. Of course, when larger groups, above a hundred persons, are expected, a larger screen is required. If expense prohibits the purchase of a large screen, one can be made of wall board or of cotton twill cloth. Several coats of flat white paint will provide a good surface for the wallboard, while the cotton cloth will need to be covered with flat white plastic paint. Ordinary paint will peel when the screen is rolled.

In using screens, the leader must remember that audience seating is important. The screen must be high enough to allow clear vision yet not so high that neck strain will result. It must be square with the projection beam to prevent distortion. Projectionists sometimes forget this when projecting from a balcony. In this event the screen sometimes needs to be tipped backward at a slight angle. Beaded screens are highly directional, reflecting light best directly back toward the projector. Therefore the audience should be seated as nearly as possible along the line from the projector when this type screen is used.



Concerning the problem of darkening the room for good projection, various churches employ different methods.

Generally a room is found in the building with windows easy to cover. Black-out shades set into wooden grooves attached to the windows will serve adequately if the windows are square or rectangular.

If the windows are colonial or gothic in shape, as they often are in the church auditorium, more difficulty results. If the architecture is colonial, shutters which open flat against the wall are both artistic and useful. Sometimes monks-cloth drapes, lined with a dark material, will serve. They are quite attractive if tied back when not in use. Other churches use blinds cut to fit the windows and made of wall board or plywood. Screen door hooks and eyes hold them in place.

Often a more serious problem than darkening a room is that of providing adequate ventilation. Each room to be used must be studied individually to determine the best way to provide fresh air. Slow moving ceiling fans will help and are not noisy enough to disturb. Folding screens can sometimes be used across doors permitting the doors to remain open. Whatever method is used, ventilation *must* be provided. In a stale, hot atmosphere, the interest span is lessened rapidly.

#### COMMITTEES AND PERSONNEL FOR VISUAL AIDS

If the visual aid program is to be integrated into the total life of the church it must be given official standing and recognition.

The best way to accomplish this is to elect a committee on visual aids. It may well be a sub-committee of the Committee on Religious Education. Perhaps a member of the last interested in the field can be the chairman of the visual aids committee.

Membership on this committee should

include: (a) one member specializing in materials who is familiar with the church school curriculum. His duty is to make regular suggestions to the church school faculty about materials to fit the courses of study.

(b) one member caring for equipment, its care, storage, and use. This person should develop a corps of projectionists to include two men, two women, and two young people. In this way provision can be made for showings at any time of day whereas if only men were used, for example, there might be times when none were available. In any event, someone to handle the equipment must be provided. This relieves the teacher or leader of concern about the mechanics of using visual aids.

(c) one member who is an amateur photographer. His responsibility should include the production of materials which might not be available elsewhere, the photographing of activities, etc., as a record of the church year, and so on. Such a person, if he has an interest in the educational work of the church, can prove invaluable.

(d) other members representing church school departments and church groups as seem desirable.

#### A BUDGET FOR THE VISUAL AIDS PROGRAM

For the church beginning to use visual aids a minimum of \$200.00 should be provided for the first year. This should be used as follows:

For the purchase of a 2 x 2	
slide projector .....	\$60. - 80.
For a screen .....	20. - 30.
For slides to be owned by	
the church .....	50. - 60.
For rental of slides and	
films .....	10. - 30.

Slides recommended for purchase are:

(1) *"The Life of Jesus"* by Elsie Anna Wood, 37 slides, \$18.50, of paintings done by a modern artist who spent many years in Palestine to be sure of authenti-

city. These are good illustrative pictures telling the story of the life of Jesus and presenting some of His teachings. Recommended because it is useful with several age groups, perhaps from primary upward, and because it is the best brief set on Christ's life. (2) *"The Christmas Story"* by Cathedral Pictures, 28 slides, \$13.50, presenting the Christmas story as enacted by Hollywood talent on studio sets. Done with good feeling for the story with excellent artistic and technical treatment. Secure through your denominational bookstore. (3) Individual 2 x 2 slides of familiar paintings at fifty cents each. Order from your denominational supply house. Suggested ones are: Praying Hands, Durer; Head of Christ, Sallman; The Presence, Borthwick; The Hope of the World, Copping; Follow Me, Curr; Christ and the Fishermen, Zimmerman; Go Preach, Burnard; Christ in Gethsemane, Hoffman; The Lost Sheep, Soord.

Others of individual and departmental preference should be included.

Depending on the amounts spent for projector and screen, approximately \$30.00 to \$70.00 will be left for motion picture film rentals or for other visual aid materials. Book films through your denominational publishing house which is affiliated with the Religious Film Association, 297 Fourth Ave., New York City 10.

If the church owns an old style stereopticon lantern slide machine, the Evangelical and Reformed Board, 1505 Race St., Philadelphia, has many worship services and inspirational sets which will prove helpful. In many respects these slides will appear brighter and clearer on the screen than the newer 2 x 2 slides. Do not think they are outmoded. Public Libraries in many larger cities have large collections of slides for use free.

The budget for the purchase of visual aid materials should be a continuing one. In smaller churches at least \$25.00 yearly should be invested in new slides. Larger

churches should set aside at least \$50.00 a year. Many new sets are appearing. The Cathedral Bible slides are useful. "The Panorama of the Christian Church", which can be secured from the Pilgrim Press, 14 Beacon St., Boston 8, is an excellent set on church history. Other new slides and filmstrips will be produced in increasing numbers.

As the use of visual aids increases in the local church, motion picture equipment will be desirable. About \$500 to \$600 at present price levels should be budgeted to purchase this equipment. This includes a 16mm sound projector, an extra 3 or 4 inch lens for a longer throw, a turntable for playing records to accompany silent pictures or worship services, a microphone which can be used in reading to accompany worship or wherever a public address system is desirable, an extra speaker cord, and other items which seem desirable.

Churches are not advised to purchase motion pictures except for some very special reason. They are expensive and generally cannot be used but a few times in an individual church. Therefore it is usually better to rent films.

#### FINANCING THE PROGRAM

There are several ways in which the money required for the visual aid program can be raised.

Undoubtedly the best method is to provide for visual aid needs in the regular educational budget of the church just as curriculum materials and other church school supplies are purchased. This adds to the official standing of visual aids, thus integrating their use more completely into the ongoing work of the church.

The least desirable way to secure the necessary funds is through shows or demonstration of visual aids for which admission is charged. This puts visual aids on the wrong footing. In some instances it may be the only way, but it is not desirable.

In between these two fund raising

methods are those of asking an interested person to contribute the amounts required, of appealing to families to give a sum for visual aids as a memorial, of asking a group like the women's society to accept the project of raising money for these tools, or of setting up a ways and means committee in the church school to find the funds.

A word of caution should be expressed about memorials. Ask that a fund for visual aids be established rather than that money be given for a specific item of equipment. This means that the equipment can be replaced without embarrassment with a newer type should something superior appear on the market, whereas, if equipment had been requested and a memorial plaque attached to it as is customary, a church might not feel it could dispose of the item in favor of a newer and better one.

#### WHEN BUILDING OR REBUILDING A CHURCH

Millions of dollars will be spent by the churches of America in the coming months and years for new buildings and for the repair of old ones.

Every person who knows of building programs should insist that proper audio-visual installation be planned. Otherwise many new churches will be outdated before they are completed.

Worth the consideration of building committees is the installation of a central sound system in the church. If done at the time of construction, wires can be covered, speakers built into an artistic grill, and so on. Such a system will prove of immense value to a church, providing music from the belfry on festive occasions, hearing aids for the deaf, amplification for overflow crowds, for recreation leaders, for record playing, for announcements to the whole church school, etc.

Such a system can be controlled from a projection room which can be installed at the time of building at no great cost. The value of this room is unquestionable

in the showing of sound films smoothly and quietly.

Certainly every church will plan for convenient wall outlets. At little cost special conduits for connecting the speaker to the sound projector can be included. The Bell and Howell Corporation, 7100 McCormick Road, Chicago 45, has prepared the "Architects' Visual Equipment Handbook", which will be sent free to those requesting it. This booklet gives many practical suggestions about the installation of conduits, and should be passed along to the architect and the contractor.

Other inexpensive ways to make visual aids easier to use are:

1. Built-in screens in classrooms in wall cabinets useful also for maps, etc.
2. A projection booth of light weight insulation board on rollers and small enough to go through doors. Such a portable booth can be placed wherever needed. It will deaden motion picture projector noise perceptibly.
3. Classroom walls of insulation board instead of plaster. Valuable both because of lessened noise and also because pictures, maps, visual objects can be readily attached to the wall.

#### CONCLUSION AND AGENDA

Throughout this discussion emphasis has been put on administering the visual aids program in the local church. The subject of using visual aids intelligently and well has not been presented. Of the two subjects it is the most important. Certainly it is in order to say to teachers and leaders that they must not, in the welter of new elements to be controlled, lose sight of the principal reason for using visual aids. As was stated at the beginning, visual aids are tools to be used in the learning process to attain an end. They are never ends in themselves. They must be used carefully by one who sees clearly what is to happen and how visual aids can help.

## IV

# HOW TO USE FILMS AND SLIDES

WILLIAM L. HOCKMAN\*

### PRINCIPLES OF UTILIZATION

What are the general principles which should guide the church worker as he begins, or continues, the use of slides and film in the total program of the church? The following principles should be considered as operational guides rather than as theoretical statements.

1. Slides and film should be considered as a part of the total body of useful materials available to the church in reaching its total goals. In the curriculum of youth and adults, and in the activities of youth and adult groups, slides and film should be considered as supplementary and not substitutionary.

2. There should be variety in the techniques employed in the utilization of slide and film material, and the tendency to 'solo' in methodology avoided at all times. Visual teaching should be considered as *one* of a number of ways of bringing learning about.

3. In using slides and film in the church the pupil-teacher relationship must not be endangered. It must be remembered that the personality of the teacher is of foremost importance where morals and religion are concerned.

4. In the use of slides and film the maximum amount of pupil participation must be maintained at all times and in all phases of the process: planning, preparation, and execution.

5. Slides and film, as all other visual material, must be used in relation to clear-cut and formulated general and immediate objectives. The general objective for each program must be located in the total curriculum, and the specific

objectives in some particular segment of it.

6. The ultimate test of the effectiveness of slide and film programs is to be found in the changed conduct of the persons involved and not in their interest in, or enjoyment of, a program or series of programs.

7. It must be understood at all times that the essence of the uniqueness of visual materials is to be found in their *visualness*, and that all methods of utilization must exploit to the full this uniqueness.

8. Sound utilization of slides and film in the church means that they must be used in relation to the general goals of the church and not as short-cuts or as the means of raising money for good causes. Likewise, the use of visual material must not be considered as a cure-all for the ailments of the church or the church school.

9. Visual aids must not be expected to pay their way, and provision must be made in the budget for equipment and its maintenance, and for the purchase (of some) and the rental of materials.

10. It must be understood that the effective use of visual materials will entail great care and labor in preparation. Good visual teaching is no easier than any good teaching.

11. In the use of slides and film the physical conditions attendant upon their utilization assume new proportions, and the leader must come into a minimum mastery of their management if slips and accidents are not to mar many programs as they come off.

12. In the utilization of slides and film, church leaders need to be aware of the

\*Director of Religious Education, Lakewood, Ohio, Presbyterian Church.

fact that when rooms are used for visual programs their seating capacity is cut in half, approximately. Because this fact has not been realized, many leaders have reduced the effectiveness of their programs. If a room accommodates comfortably 100 persons for auditory programs, when that room is used, under normal conditions of projection, for slides and film programs its capacity is approximately 50 persons — if the maximum number of the group are to be kept inside the angles of favorable viewing.

This problem of seating for visual programs is so important that its solution is indicated in the figure below:



With the speaker located in the position of the screen, approximately all of the above room could be utilized for an auditory program. For a visual program, where the first row of seats must be back from the screen by two screen widths, the t-area is too close even though it is immediately in front of the screen; the h-areas and the o-areas are at too great an angle to the screen and those sitting in these areas will see a dim and distorted image. The x-area is approximately all of the room which can be utilized for a visual program. All the x-area is within 35 degrees of the axis of projection. Note the location of the side aisles, and the narrowed and short-

ened center aisle, to maximize the x-area.

13. Lastly, the church should train several competent persons to use and maintain all the projection equipment. Competence encompasses more than the ability to set up, start and stop equipment.

#### PICTURE-FOCUSED WORSHIP

A flat or projected picture may be used to focus the attention of the group on the theme of the service. The power of the picture in such services derives from the tendency of the eyes to stay on the picture and the tendency of the mind to follow the eyes. In this way a high degree of attention is concentrated upon the theme of the service. The obvious subject (theme) of the picture must integrate with the theme and intention of the whole service.

Since the picture is central, care must be exercised to see that it is large enough to be clearly seen by all members of the group. A fringe of inattention will hinder the worship of the others. The projected picture has an advantage in picture-focused worship because the image can be enlarged to the proper size. Never use a larger image than you need. The brightness of the image drops off as the image is enlarged. When using a beaded screen, which gives the best image when colored slides are used, be certain that all members of the group are seated in favorable viewing areas.

In this type of service the concentration of attention is greater and, therefore, more can be accomplished in less time. For young people and adults such services should not go beyond thirty minutes, and many services of fifteen and twenty minutes can be very effective.

All elements must flow together to create one unified experience for the worshipping group. The picture is central, after the theme of the service itself. It must be obviously related to all other elements of the service — to scripture, to responses, to hymns, to poems, to



prayers, etc. The relationship must not be forced or subtle. It should be natural.

The comments of the leader should be appreciative and illuminating and should deal at all times with the meaning (message) of the picture relative to the theme of the service. This requires study and careful preparation. All comments on technical matters should be left for picture appreciation, a very different kind of service. All references should be indirect. There should be no pointing. The mood of the worshiper is subjective; maintain it.

In planning picture-focused worship the psychological movement of the worshiper is of prime concern. He is to be confronted with a sequence of carefully integrated stimuli which will bring forth in him certain mental and emotional reactions, and lift him, finally, to that plateau of experience we call worship. In this moment of worship, his whole being is flooded with a consciousness of God and he sees himself, his acts, his aspirations, in a perspective of higher values.

In picture-focused worship many kinds of pictures can be used, but none excel in value the art masterpieces, old and contemporary, when faithfully reproduced on glass slides. Their deep-toned colors give an adequate image. The artist has packed them with meaning, to be brought forth for the illumination of the worshiper. The best source of high-grade stereopticon slides is the Slide and Film Library of the Evangelical and Reformed Church, 1505 Race Street, Philadelphia 2, Pa.

For use in this type of service the simple un-crowded picture is best. Some of the old masters, like Gebhardt's "Healing The Sick", are too crowded with figures, too preoccupied with pleasing some patron, to yield up readily a message. On the other hand, such a painting as Merson's "Arrival at Bethlehem", speaks forth its message with challenge

and vigor, and is highly useful in this technique of worship.

#### PICTURE APPRECIATION

Slides cannot be surpassed for picture appreciation, and this technique of utilization should be more widely employed in the church. Picture appreciation is a program designed to put the group into possession of the picture as a work of art. Worship is not the goal. The goal is the culture of the mind and the feelings, and the enlargement of understanding. Too, it gives the individual the tools to be used in his own study and appreciation of pictures.

In picture appreciation we are preoccupied with the skill of the artist and the structure of the picture. The mood is one of inquiry, quest for understanding, and not the mood of devotion or worship. In worship we seek the message; in picture appreciation we seek, well, appreciation!

Our churches are filled with symbols, pictures, and other forms of religious art which have little meaning for our members because we have not put these members in possession of them. Here the church needs to culture its youth and adults.

In program of appreciation and study pictures may be used singly or in a series. The series may be long or short, according to the intention of the leader. Pictures may be compared, contrasted; related to a central idea, or illustrative of the facets of a theme.

The books on religious art by Dr. Bailey, Miss Maus, and Bayes, are excellent source material for programs of picture study and appreciation for adults and youth.

As in the use of all other visual aids, the leader should maximize the amount of "pupil participation" in the planning, the preparation, and execution of picture study and appreciation. The wise and creative leader will find no ceiling on the willingness and capacity of youth to participate in this type of program.



### THE FILM FORUM TECHNIQUE

The film forum is a variation of the discussion method. In it a film is used as a provoker of discussion. The film presents facts, ideas, angles, situations, etc., which become a common background of the members of the group who discuss the issues and the questions of the program.

The film forum has at least five elements: (1) A discussable issue or question; (2) a motion picture which deals as closely and provocatively as possible with this issue; (3) an audience or group to do the discussing; (4) a leader who is competent in the art of leading group discussion; and (5) the over-all objective of the program.

Few films have been made for the purpose of etching strongly the issues of great social, economic, moral and religious questions, and the church must use films which were intended for other utilization processes. This means that in the film forum the film must be *used*; not just shown.

The planner of the forum should be clear about his objectives. He should see his objective in terms of what he wants the group to feel, think, say and eventually, do. If the planner of the program is not to lead the discussion, he should be quite certain that the discussion leader understands the objectives of the program.

The film forum is a strong technique for discussion and it will come into extensive use in the church as films are tailored to certain great moral, religious, and social problems. However, soloing in methodology is dangerous and the beginner must not make the mistake of thinking that lively discussion results in changed ideas, or undercut prejudices. It is the behavior pattern we are after, and results short of that will be secondary and not primary.

The film forum should not be an isolated experience. It should grow out of something, and it should lead to some-

thing. It has been found helpful to set up a series of forums on a question, or on aspects of a general issue. Youth and adult groups, meeting monthly or Sunday by Sunday, will find a carefully planned series of forums bringing new vitality to the group. It is possible to use the interest generated by a forum or series of forums to motivate further study and other types of meetings.

### EXAMPLES OF UTILIZATION\*

#### Program A

The motion picture *It's the Brain That Counts*, was used in a film forum with junior department boys and girls, not for the purpose of giving a body of scientific facts about alcohol (which the film does very well) but to spark a discussion of the question of who is to blame in a situation which involves moral choices and consequences. The panel of children who participated previewed the film with the leader and worked the whole program out very carefully with him. This pattern could be followed with junior and senior high young people. The use of a panel is one variation of the film forum method. Another variation is the interview of a subject matter specialist. If this latter variation had been used, the "specialist" might have been any morally and religiously sound and articulate member of the church or community. If the above film were used to "get over" scientific information, then the "specialist" could have been a member of the medical profession, or a scientist, who was known to be on the right side of the alcohol problem. The program is outlined below:

Group: Boys and girls of the Junior Department of the church school.

Objective: To help them see the need for respecting the ideals and good habits of their friends. To help them see the danger of asking others to do what is wrong. To condition

\*The six sample film programs given here were all prepared and used by the author in the Lakewood Church. Editor.

them against alcohol by seeing it as the "villian" in this instance.

Visual aid used: The motion picture, *It's The Brain That Counts*.

Technique: The film forum, with a panel of pupils to start the discussion.

Leadership: Adult adviser helped in the preview and in the preparation; pupils led the opening service of worship.

Program: One hour in length, as outlined below.

CALL TO ORDER

CALL TO WORSHIP

OPENING HYMN

MORNING PRAYER

A HYMN OF DEDICATION

THE OFFERING OF GIFTS

GETTING READY TO SEE THE PICTURE by the adult leader:

"Jack and Jane urged Harry Barton to drink a glass of beer. At first he refused. Then they made fun of him, and he gave in. He drank one; needed no urging to drink the second. Alcohol acts that way.

"Who was to blame: Jack and Jane or Harry? Don't answer now — wait until you see the film.

"Did you ever urge another to do what he did not want to do? If we know better, should we give in? Can we have friends if we are always saying No? When should we say No and stick to it? Think about that as you see what happened to Harry.

"Is it fair to make fun of another person to "make" him do something he does not want to do? Did this ever happen to you? Did you ever do it to another? Think about it as you see how Jack and Jane made fun of Harry.

"Who was to blame? How about the parents? Did these three young people know how dangerous it was to drink alcoholic beverages? Should

the saloonkeeper have sold it to them? Think about this, too, as you see the film. Then, a panel of pupils will discuss these questions, and try to answer yours."

#### THE SHOWING OF THE FILM THE DISCUSSION BY THE PANEL

It was composed of two boys and two girls. One took the position that Harry was the most to blame because he knew better and gave in. Another insisted that Jack and Jane were most to blame because they "made" Harry drink. One boy, a dentist's son, said that the parents of the young people were to blame because they had not told them about the danger of drinking. Another pointed out that Harry knew better because he hesitated at first. Another wanted to know how you could say no to what your friends wanted to do and have friends. . . . And so on. By this time hands were up all over the audience, and the chairman referred some of the questions to the panel, and turned others back to the group.

#### SUMMARY BY THE ADULT CHAIRMAN

CLOSING HYMN: "I would be true"  
CLOSING PRAYERS, by members of the panel

#### BENEDICTION

##### Program B

The fine film, *We, too, Receive*, was utilized in a service of inspiration and worship and the general theme of missions. Note that there is pupil participation in this program — five boys just back from junior high conference. They were responsible for various parts of the service. As this program stands, it is too short, and weak in the closing phase. It could be strengthened by the use of the poem, "Fuzzy Wuzzy Angel" after the film. The film, on the other hand, can be followed by a meditative type of talk, by a youth or adult, which

would bring the message and implications of the film right down to where the members of the group were living. The program is outlined below:

Group: Youth division of the church school.

Objective: To further their interest in missions and enhance their appreciation of the "two way" character of missions; to quicken interest and motivate support; to give a feeling of the reality of missions.

Visual aid used: The motion picture, *We, Too, Receive*.

Technique: A service of inspiration and worship.

Program: One hour in length; as outlined below.

Theme: In Christ there is no East or West.

Leadership: Adult advisor, assisted by five Junior Hi boys recently at conference.

#### OPENING HYMN

#### RESPONSIVE READING

#### PRAYER<sup>1</sup>

THEME POEM: The hymn: "In Christ there is no East or West," recited as a poem.

#### INTRODUCTION TO THE FILM:<sup>2</sup>

"Christians are now found in all parts of the world. Whether black or brown, red or yellow, they are much the same. They have one Lord, one Bible, one hope that brotherhood can be established in the world. 'In Christ there is no East or West.' In Him all Christians are one.

"John Cain's father used to laugh goodnaturedly at his wife's missionary zeal. She knew of the faraway places. She prayed for missionaries

she had never seen. To her it was a small world. To John Cain, in his growing-up days, it was a bigger world. New Guinea? Never heard of it!

"Then, one day, John Cain finished his training and was soon on his way to the far Pacific. His assignment was to help drive the enemy from the New Guinea skies.

"On the ground the battle raged. The Japanese got within thirty miles of Port Moresby; were stopped by Australian and American troops, and forced slowly back across the Owen Stanley Mountains. Christian natives by the hundreds helped in this action which saved Australia from invasion. They carried ammunition up the rain-drenched mountains, and came back carrying the wounded and sick of the American and Australian armies.

"These 'black brothers' sang the Christian songs, prayed the Christian prayers, read from the Christian scriptures. They comforted the dying, and eased the pains of the injured. Many are the boys who owe their lives to the untiring and fearless labor of these 'fuzzy-wuzzy Christians.'

"We will win the war; can we win the whole world for Christ? Doing this never seemed important to John Cain — until he was shot down over New Guinea by a Zero. Now he believes in missions. He has seen with his eyes what the Gospel of Christ can do. Many others will join the ranks of John Cain. Will we?

"Long before John Cain found out about the natives of New Guinea, Christian men and women labored among these intelligent people, converting them from a religion of fear and superstition to the faith of our Lord.

<sup>1</sup>Accented thankfulness for the faith and work of missionaries.

<sup>2</sup>Given in the mood of a meditation.

"Are we willing to carry on their work? Are we willing to help create the 'bridgeheads of the Kingdom' in all parts of the world? Let us think on these things as we see the motion picture, *We, too, Receive*."<sup>3</sup>

#### THE FILM

#### PRAYER<sup>4</sup>

CLOSING HYMN: "In Christ there is no East or West."

#### BENEDICTION

##### Program C

The film strip of the W. C. T. U., *He Ran A Race*, was used in a service of worship. The principle of participation is observed here by using five junior high school young people who had attended a conference a week or so before. The film strip was put through at a moderate to slow pace, the adult leader reading the titles, and adding a phrase or sentence of his own from time to time. In the first part of the introduction to the film strip, Why do Men Take Poison?, this girl posed many interesting and solid scientific questions and held the interest of the group to the very end of her two pages of typed material. The service ran a little less than a full hour. Below is the outline of this program:

Group: Youth Division of the church school.

Objective: To help them understand the danger of alcoholic beverages to good health and good physical performance; to help them see the need for respecting the 'rules of the coach' as the rules of life itself.

Visual aid used: The film strip, *He Ran a Race*.

Technique: Worship and instruction, and inspiration.

Leadership: Adult advisor helping in the preparation; young people giving the whole program.

<sup>3</sup>Set to begin with the story.

<sup>4</sup>Given by the adult leader because it was decided he could do it more effectively.

Program: One hour in length; as given below.

Theme: "I would be true."

CALL TO WORSHIP

QUIET MUSIC

RESPONSIVE READING (On self control)

READING OF THE SCRIPTURES

THEME HYMN: "I would be true"

a. A Word About The Author<sup>1</sup>

b. A Word About The Hymn<sup>2</sup>

c. The singing of the hymn

THEME PRAYER<sup>3</sup>

INTRODUCTION OF THE FILM STRIP

a. Why do Men Take Poison? (Written and given by a Junior Hi girl.)

b. The Story of Bob and Lennie (A synopsis of the visual material)

PRESENTATION OF THE FILM STRIP

PERIOD OF SILENCE, MEDITATION, AND REFLECTION<sup>4</sup>

CHRIST IS THE CHRISTIAN'S COACH, By a Junior Hi boy.

Summarized: The coach is the athlete's friend. His rules are for the benefit of his boys. He does not make them. He finds them out and sets them down to help the boys become good runners. Christ is the Christian's coach. We either obey or disobey Him as we run the race of life. Some choose to disobey, and turn in their suits and try no more. Others, when they sin, and fall, get up, try to learn the lessons of the Coach the better to run the race of life.

1. A brief biographical sketch written and give by one of the Junior Hi girls.

2. Written and read by a Junior Hi girl, and packed with scientific facts which she "got out of the library".

3. A prayer written on the theme of the service and in the words of an adolescent girl: true to home, to friends, to parents, to church, to what is right, true to Christ, etc.

4. This was very effective, it seemed. This girl said a few sentences, such as, "All of us are running the race of life. Are we keeping the Great Coach's rules? We never gain when we disobey. The Coach is our friend. Did we ever urge a friend to do wrong?"

HYMN OF RESOLUTION: "Stand up, stand up, for Jesus".

CLOSING PRAYER

BENEDICTION

#### Program D

This program utilized the litany form to build readiness. This form is commended to those who take seriously the responsibility of preparing the group for the visual elements of the program. It is a flexible pattern. This particular litany has no merit beyond being an exhibit of what was worked out — none too expertly — in one situation. This film strip is quite long (90 frames) but if the time were available it could be used for a film strip forum.

Group: Youth division of the church school.

Objective: To awaken interest in the San Francisco United Nations Conference; to challenge the idea that war is inevitable; to show that man has achieved some victory over war in the smaller circles of mankind; to give facts and background for present discussion.

The visual aid used: The film strip, *How To Conquer War*

Technique: Worship and instruction<sup>1</sup>.

Leadership: Adult adviser reading the 'script'; young people planning the opening worship service.

Program: One hour in length, as given below.

THE CALL TO WORSHIP

QUIET MUSIC

RESPONSIVE READING

THE PRAYER

PEACE AND WAR: A litany

Leader: Man has always won his wars and lost his victories, for the sons of the fathers march off to another

war before they are full grown.

Group response: Help us, Oh God, to win the peace as well as the war.

Leader: Man knows how to wage war.

From long experience with war he knows that he must sacrifice his goods, his sons, and all that is precious to him.

Group response: Help us, Oh God, to learn the ways of peace and brotherhood.

Leader: As man's wars have grown bigger the battlefields are no longer isolated and far away, but every city is a battlefield, and mothers and children look at the sky in terror as death rides in on silver wings.

Group response: Help us, Oh God, to find the ways of peace and righteousness.

Leader: Man has overcome nature and may now enjoy the beauty and the fruitfulness of the good earth if he is willing to place order and government above selfish gain and profit.

Group response: Help us, Oh God, to desire peace and law above all other things.

Leader: Man must now conquer himself if he would conquer war.

Group response: Help us, Oh God, to put the things of the Kingdom of God above all other things, and may Thy will be done through us.

Leader: As the nations met a few years ago to plan war, they now meet to plan the structures of peace.

Response: Help them, Oh God, in their planning, and may they have the wisdom of Christian statesmen in laying the foundations of peace.

Leader: A few men in each generation have worked for the ways of peace and kept the vision of many on the coming of the brotherhood of man.

Group response: Help us, Oh God, to be the peace makers of our time, and keep the vision of a warless

<sup>1</sup>It was decided to use the film strip as the body of instruction (sermon) in a worship service rather than as the basis for discussion. If it is to be used for discussion, then there should be at least 90 minutes available for the program.



world bright in our minds.

Leader: And, Oh God, may all of us by word, and thought, and deed deserve the victory for which our nation prays by night and day, and may all of us use the days of peace, when they come, to build Thy Kingdom of love and peace.

SHOWING OF THE FILM STRIP

CLOSING HYMN: "Rise up, O men of God".

BENEDICTION

### Program E

This program is typical of visually-aided worship as over against picture focused worship. In this service the visual material is used for a part of the time only. In true picture focused worship, the picture is 'on' through the whole service, thus focusing all that is said and done. In this instance the entire worship service brought the group through an experience which reached its climax when the lights were dimmed and Hunt's "Light of The World" appeared on a screen to the left of the altar.

Group: Young married couples organization (The All Twos Club).

Objective: To give an experience of worship and inspiration leading to renewed appreciation of Christian missions and to rededication to the church and its work.

Visual aid used: A hand-colored stereopticon slide of Holman Hunt's *Light of the World*.

Technique: Picture-aided worship.

Leadership: Planned by the worship committee and one couple, and conducted by this couple.

Program: Thirty minutes for the worship; thirty minutes for the address; five minutes for the closing.

Theme: "The Light of the World is Jesus".

QUIET MUSIC

CALL TO WORSHIP

OPENING HYMN — "O Jesus, Thou

art Standing" (All stanzas; group standing)

SCRIPTURE — John 1:1-12

THEME HYMN<sup>1</sup> — "The Whole World was Lost in the Darkness of Sin" (entire)

A LITANY:

Leader: Are we appalled at the darkness of war and international hatred which has spread over the earth?

Response: The Light of the world is Jesus.

Leader: Are we discouraged at the darkness of economic depression and poverty which keeps millions in hunger, sickness, and subnormal living?

Response: The Light of the world is Jesus.

Leader: Are we astonished by the darkness of superstition and ignorance which prevails in many places, causing people to live in fear and error as they follow the bidding of false prophets and incompetent teachers?

Response: Our Lord said: "If I be lifted up, I will draw all men unto me."

Leader: (Prayerfully) Help us, O God, to have active good will toward all men, and forgive us for our sins of unneighborliness.

Response: The Light of the world is Jesus. May we lift up that Light that it may be a light unto the feet of all humanity.

Leader: And help us, O God, to commit ourselves to the extension of Thy Kingdom, making of our hearts provinces in that kingdom of love.

<sup>1</sup>The theme hymn is also known under the title, "The Light of the World is Jesus". At the close of the solo, "Eye hath not seen", the house lights should be lowered but not turned completely off suddenly. The picture was projected on a screen to the left of the altar. The picture appreciation closed with the words, "The message of the picture is", and the soloist began the hymn immediately.



Response: The Light of the world is Jesus, and if He be lifted up by our thoughts and our prayers and our deeds, He will draw all men unto Himself. Amen.

SOLO — "Eye hath not seen" (Aria from Gaul's "Holy City")

THE LIGHT OF THE WORLD, by Holman Hunt, (projected from a stereopticon slide)

INTERPRETATION OF THE PICTURE (Adapted from Maus' *Christ and the Fine Arts*)

SOLO — The first and second stanzas of the hymn, "Let Him In"

POEM — "Hold high the torch" (From page 4 of Maus' book)

THE OFFERING AND THE OFFERTORY (Ending the worship period)

THE MESSAGE — "The Church and the Future"

THE CLOSING HYMN — "Light of the world, We hail Thee"

MOMENT OF SILENT PRAYER (Standing)

THE UNISON BENEDICTION

#### Program F

In Program F there are two things worth noting: A non-religious film is used for religious ends, and the panel was composed of seven high school age boys chosen from the group. This panel previewed the film twice and blocked out their discussion procedure. In the 'readiness program' before the film showing, the "you will see, hear, remember, think and question" formula is used. Patterns for readiness as well as insights into principles, are needed. This see-hear-remember-think-question pattern is very helpful in film forum procedure. The program follows:

Group: Youth division of the church school.

Objective: To stimulate these young people to discuss the question whether missionaries should be sent to

Japan after the war; to enlarge their understanding of missions; to increase their appreciation for the Christian missionary enterprise.

Visual aid used: The motion picture, *Our Enemy, The Japanese*.

Technique: Film forum with a panel of boys to start the discussion.

Leadership: Adult adviser helped in the preview and preparation. Panel had its own chairman. Opening service was prepared and conducted by young people.

Program: One hour in length, as given below.

CALL TO WORSHIP

OPENING HYMN

RESPONSIVE READING

MORNING PRAYER

INTRODUCTION TO THE FILM

(Presented by the panel members; written by an adult.)

First boy: "You will *see* the Emperor on parade before his worshipping subjects. You will see modern buildings and subways; old customs and modern ways; kindergarten children regimented; boys doing military drill; young men hardened into fanatical fighters under stern and elite officers. You will see girls working in factories for food, lodging, and clothes — and a few yen a month which they send home to poverty-ridden parents. You will see old and young engaged in home manufacture of the goods of war. You will see strict censorship; great reverence before national Shinto shrines; and behold the unspeakable horror of war unleashed upon China."

Second boy: "You will *hear* former Ambassador Grew, who lived in Japan ten years, say that they are a difficult people to understand; that their thought is 2000 years old even though their weapons are new."

Third boy: "You will *remember* that Japan has never lost a war; that she took from the West its military and industrial arts and science; that she did *not* take from the West its Christianity, and that the West did not *send* Christianity to her. You will remember that Christian missions in Japan, unlike China, never reached the higher levels of society, never penetrated government and education."

Fourth boy: "What of *religion*? To know a people we must know how they think. To know how they think, you must know how they think about religion. Buddhism, Confucianism, and Christianity are the minority religions. Shinto — the Way of the Gods — is the dominant religion. It suited the military clique to exalt it and the worship of the Emperor. Skillfully they identified Shinto and patriotism. That acted as a brake on the growth of other religions, especially as Japan's nationalism grew more intense. The number of national Shinto shrines multiplied, and worship of the Emperor as diety was installed in the

schools. Remember all this as you see the film."

Fifth boy; panel chairman: "*Should we send missionaries to post war Japan?* If we don't, can the nucleus of Christians who survive the war convert the nation? Will missionaries from America be accepted in post war Japan? Will the fathers and mothers of the boys of Iwo Jima and Okinawa be expected to give money to support missionaries? Who will go? Would you? Will Japan be a 'safe' member of the family of nations if she has a primitive religion? The panel will discuss these and other questions after the film. Get your remarks and questions ready."

#### SHOWING OF THE FILM

PANEL DISCUSSION (It cannot be reported in detail here. It was lively. The panel disagreed on 'how' to Christianize Japan; agreed on that it had to be done.)

#### SUMMARY BY THE ADULT LEADER

#### CLOSING HYMN

#### BENEDICTION

# V

## VISUAL METHODS AND MATERIALS WITH CHILDREN\*

ELSIE L. MILLER, RUTH REYNOLDS,  
MRS. AUGUST BECK, and  
RUTH E. MURPHY\*\*

A STUDENT TEACHER on the lower east side of New York City attempted to teach the 23rd Psalm to kindergarten children, only to find that they had never seen sheep and could not understand the experiences of a shepherd's life. A wiser teacher waited until her class was older and took them to visit a shepherd and his sheep before teaching the Shepherd Psalm. Then the children could *see* for themselves.

A child learns many things through his eyes. Teachers have always used some visual aids, but only in recent years have their importance and value begun to be realized. With improvements in the projection of pictures, and the wartime proof of their educational value, a keener interest is developing in studying the use of all types of visual aids with children. As more film becomes available with wartime restrictions lifted, a wide expansion will take place in this field. Christian educators should be ready to take advantage of these developments. They need to test the values of their use with children.

There are projected and non-projected visual aids. These are projected: silent moving picture film, sound moving picture film, stereopticon slides — in-

cluding homemade ones, 2 x 2 frame slides — black and white or kodachrome, filmstrips, sound filmstrips, and flat pictures in opaque projection.

A good many non-projected visual aids are listed at the end of this article. They include all the other things which can be seen — which help to accomplish the purposes of Christian education.

Visual aids are used effectively in many ways. They are used to create interest in initiating a unit of work, or in continuing the interest already created. Sometimes they are the means for a review of work done, or are used as the climax of a unit.

In one case they may be used to stimulate discussion or in another to clarify ideas. They may be used for recreation or to introduce some project.

Perhaps one of the finest uses is to deepen understanding of those who differ from ourselves; and thus learn to appreciate them. An atmosphere for worship may be created by the things to be seen in the room, such as a suitable worship center, or by a color slide or film depicting the beauties of nature.

The creation of a Hebrew tent or a Palestinian house large enough for the children to enter may be more effective in helping them understand the experiences of the early Hebrews or the followers of Jesus than the use of many words.

There should be variety and balance in the use of visual aids.

When making selections of visual materials and methods certain decisions must be made. With various types of

\*A report of the Visual Aids Workshop, Lake Geneva, August, 1945.

\*\*Miss Miller is with the Board of Christian Education of the Methodist Church; Miss Reynolds is Director of Children's Work for the Disciples of Christ; Mrs. Beck is a Faculty member of Faribault Laboratory School, and Miss Murphy is Director of the Department of Vacation Religious Education and of Service in Emergency Areas, International Council of Religious Education.

materials and methods in mind, and after studying the present resources, such questions as these should be raised before deciding on a possible visual aid:

Will it truly help to accomplish the purpose which the pupils and teacher have as their goal? Is there a first hand experience which would be better to use for this purpose? Is it the best available visual aid for this goal? Is it authentic and accurate?

Is it well suited to the age of the children? Have they had experiences which will help them to understand it? Will it further their religious growth?

Will it be well integrated into the unit of study and not be mere entertainment? Will it be placed in the program where it will be most effective? Will there be sufficient time for the use of this particular visual aid? Will it be used creatively, and not just as a "time-filler"?

When using visual aids, think on these things: First, read the entire unit of lessons to be used, deciding on the aims and specific objectives. Then list all possible visual methods, such as: flat pictures which are suitable, and trips, visits, and explorations which will advance the unit toward the objectives. Re-read the lesson unit and list all visual materials and activities given. Secure all necessary materials early. Next, hold a meeting with the departmental staff to explore the visual methods and skills necessary to carry out the plans which are chosen. Be sure the time schedules allow the proper amount of time needed for the use of the visual aids, whether in study, activity, or worship periods, without upsetting a balanced program. Climax the study unit by arranging for a sharing time at which constructed material and dramatic presentations can be shared. This makes a satisfying experience.

Children are delighted with the color, movement and lifelikeness of various kinds of visual aids. They like to create them. They enjoy looking at them even

when they do not understand them. This creates a danger as well as an effective method.

Children must be prepared beforehand to understand the experience in order to learn from it — whether it is an observation trip or a projected film. This calls for selectivity and grading of the visual aid to match the experiences of the age groups. Care must be taken not to have a film run too long.

First hand experiences are always the most effective because they involve emotions and relationships with people and things which can be felt as well as seen. Non-projected visual aids are used with all ages.

Curiosity and imagination of children develop as they grow. The younger ones think in the concrete, so they interpret a symbol for the thing it is rather than the thing for which it stands. A small boy told his mother that they had two sticks up in front of his church school class. The cross had no meaning for him. Older children enjoy simple symbolism.

Wider experiences and a vivid imagination in older children make possible the use of many visual aids of all types. They still do not understand adult films. But films of other people and places can widen their understanding and appreciations. Nature films and farm life can be used with younger children.

A few simple principles apply to the use of films with younger school children: The films should be available for repeated use. Only a few should be projected at one time. The group should be alone in a familiar atmosphere. The children should be allowed to examine the equipment before the room is darkened until they become accustomed to the procedure. Only a few good films should be used. These things make for the best educational use of films for this age group.

The children's workers group of the Visual Aids Workshop recommended that projected pictures be eliminated en-

tirely for the nursery age group. There are many elements of physical difficulty involved which seem to destroy the teaching atmosphere and create a negative situation.

The child of two or three years of age in the nursery group is entering the world about him with vivid individual experiences. He is anxious to feel and touch everything; therefore, any type of visual materials used should be of the non-projected group.

Visual aids are most effective in training leaders for children's work. Dr. Paul Vieth and Professor Frank Lindhorst have been responsible for preparing some slide sets in 2 x 2 kodachrome film which are proving to be a great help to teachers.

When children's workers can look at slides showing how other workers are meeting the same kinds of problems, they gain courage as well as find answers which help them.

At the end of this article a number of slide sets are mentioned which show how others are answering such questions as these: How can we adapt our small church for Christian education? How can I teach the Bible to children? How can I improve my teaching.

#### FILMS AND SLIDES FOR CHILDREN'S WORK

A few suggestions are given here of slide sets and film which the Workshop group feel are among the best to be used in children's work.

##### *A. Suitable for use in worship services:*

1. "In the Steps of the Master" — gives pictures of Palestine which could also be centered around a nature theme. This is a slide set.

2. "The Life of Christ" by Elsie Anna Wood is a beautiful set of slides useful in teaching worship. With little children, they might be used individually rather than using the entire set.

3. "The Christmas Story" — individual slides from this set could be used

for Beginners, or the entire slide set would be good for Juniors. The group thought that this was the best Cathedral Pictures slide set to be used with children.

4. "The Christ Child" by Petersham would be good to use with young children and some older children. This set is by Dr. Paul Vieth of the Yale Divinity School, and is not yet on the market.

5. Slides representing the masterpieces of art can be used individually or in small groupings.

##### *B. For study:*

1. "Isaac of the Tents" is a new slide set by Dr. Vieth, not yet released. It will be interesting to a primary group.

2. "On the Farm" is a moving picture film, usable for kindergarten and primary children, showing a typical farm with various kinds of animals.

3. "Church Symbolism" slides are selected from the set "Getting Acquainted with Jewish Neighbors" which show and interpret symbols of the Jewish religion.

4. "Visits to Synagogues by Christian Children." These slides are selected from the set "Getting Acquainted with Jewish Neighbors", with a manuscript prepared especially for use with children.

##### *C. For parents and church school workers:*

1. "Teaching the Bible with Children and Intermediates" — a new set of 2 x 2 kodachrome slides and lecture prepared by Mrs. W. M. Hubbard and Frank Lindhorst. This is an interesting set of slides showing the actual procedure used with groups of children in the intermediate department. Since they are not yet released, they will need to be ordered from Frank Lindhorst, College of the Pacific, Stockton, California.

2. "Adapting the Small Church for Christian Education" is a set of slides also by Frank Lindhorst, and must be ordered from him. It has several fine



suggestions when space is lacking, but does not show a one-room church.

3. "Changing the Primary Room." This is an interesting story of a primary superintendent who makes needed changes in the primary room to make it more attractive and effective for teaching and worship. This slide set is for leadership education.

4. "Improve your Teaching." A slide set showing some of the most common causes of failure in teaching and how they may be remedied through personal guidance by others.

5. "A Child Went Forth" — a slide set of delightful pictures taken from the illustration of Walt Whitman's poem. It is best used with leaders in a study of child development showing the influence of environment.

*D. For fun and fellowship* — refer to the catalogue of your state university visual aid service. Reference to the catalogue of films of your own church and community will furnish many other suggestions, as well as fuller descriptions of many of those that are given above.

#### ON THE WRITING OF SCRIPTS

1. Attempt to meet a need which is definitely limited and specifically defined.

2. Decide for whom the set is being prepared and state proposed ways of using it.

3. State the purpose clearly.

4. Make a general outline of the content.

5. Describe possible frames to accompany the outline. In this process the outline is made concrete and is refined so that it is picturable.

6. Photograph to order. Eliminate non-essentials in setting up pictures with the photographer, make them as natural and artistic as possible. Take them in natural settings.

7. Refine script, eliminating non-essentials and seeking punch and brevity.

8. Add notes to users so that this set may be used purposefully and in a variety of ways.

#### NON-PROJECTED VISUAL AIDS FOR VARIOUS AGE GROUPS

##### *Beginners' Department*

1. Flat or printed pictures.
2. Trips and visits.
3. Models and objects.
4. Murals.
5. Posters.
6. Gift making.
7. Simple dramatization — "playing the story."
8. Free hand drawing.

##### *Primary Department*

The above plus:

1. Recording experiences:
  - a. Daily sessions using pictures from masterpieces, magazines, picture books, photographs and snapshots.
  - b. Nature appreciation:
    - (a) Leaf printing:
      - (1) Carbon method: Place leaf veins up on paper. Cover with carbon paper, carbon side down. Place clean paper on top. Press with warm iron. Remove carbon. Place leaf veins down on clean paper. Press with iron.
      - (2) Sketcho method: Rub veins of leaves with turpentine from a dab of cotton. Rub Sketcho crayon on veins. Place leaf veins down on paper. Press with hand or rolling pin.
    - (b) Spatter painting: Place leaves or flowers on paper. Keep flat with pins or small stones. Using small screens (small mesh window screen) and old tooth brushes (children can bring them from home) spatter through screen. Use *tempera paints* with primaries because the paint can be washed off if necessary. Remove leaves carefully.
  - (c) Blue printing:

Secure blue print paper from architect supply company. Cut to fit old picture frames. Place leaves on glass. Place paper on glass, chemical side next to glass. Place in sun until paper turns light tan. Remove from frame and wash in clear water. Put in second pan of water containing 1 quart of water and 3 or 4 tablespoons of peroxide. Watch pictures turn to dark blue color. (If this does not happen, add more peroxide). Wash in clear water again and dry. Mount.

2. "Movie" or Picturol:

Pictures telling story on long roll of paper. Stage may be made from box.

3. Model Palestinian village.

4. Simple dioramas — which are scenes built in a box like a miniature stage setting.

5. Informal dramatization.

6. Crayon work on muslin.

7. Finger painting.

8. Poster making.

9. "Research" cards.

10. Scrolls.

*The Junior Department*

The above plus:

1. Map making:

a. Paper and crayon.

b. Paper maché

c. Cloth and crayon.

d. Picture maps.

e. Globes.

2. Leaf printing:

Printer's Ink Method:

Place leaf veins up on paper. With "Brayer" and printer's ink, cover veins. Place vein side down on paper. Roll lightly with rolling pin. Remove and mount.

3. Articles for worship centers:

a. Spatter print hangings.

b. Table Covers in crayons or spatter prints.

c. Flat pictures framed, oiled or waxed and mounted artistically.

d. Candle holders:

(a) Wood candle holders decorated with

wax crayon or wood burning tool.

(b) Metal candle holders may be made by boys and girls.

e. Picture easel — plywood or cardboard.

4. More complete dioramas than possible in Primary.

5. Simulated stained glass windows.

6. Simple time lines.

7. Plaster casting and carving.

8. Soap carving.

9. Puppets.

10. Picture posing and pantomimes.

11. Hymn illustrations.

12. "Museums" and models.

*Intermediate Department*

The above plus:

1. Textile stenciling.

2. Batek dyeing.

3. Log books.

4. Chip carving.

5. Metal crosses, etc.

6. Triptych worship screens.

7. Drama.

8. Charts and graphs.

9. The bulletin board.

10. Cartoons.

11. Newspapers.

BOOKS FOR NON-PROJECTED VISUAL MATERIALS

*Block Printing With Linoleum* (3rd Edition), Henry Frankenfield, 75c

*Alphabets and Lettering*, Esterbrook Pen Company

*Speedball Textbook*, Ross F. George

*You Can Do It*, Atha S. Bowman

*Problems and Ideas*, American Crayon Company

*The Art Teacher's Guide*, Warren A. Ruby, \$1.50

U. S. E. Visual Method Series

Bulletin No. 940 — Vacation School, Mary L. Palmer, \$1.10

*The Second Stencil Book*, Fran Emmy Zweybuck, \$2.00

*Spatter Ink Techniques*, La Vada Zutter

*The Arts In the Classroom*, Cole

*Your Children at School*, Hubbard

*The Craftsman's Manual*, \$1.50

## VI REGIONAL AND AREA PROGRAMS OF VISUAL EDUCATION

FRANK A. LINDHORST\*

### CREATING A DEMAND FOR VISUAL MATERIALS

One of the purposes of the regional program is to create a demand for visual materials, and the ways and means of providing these materials. These two procedures should go hand in hand. The following are suggested methods for achieving this end.

1. *The preview center.* Suit your preview material to the preview situation rather than just a display of available material. Visual materials are available for demonstrations to potential users through RFA at transportation and handling costs, when ordered through a denominational publishing house.

2. *The field-project.* Use existing channels such as summer assemblies, leadership schools, ministerial groups, conferences and conventions, and missions to teachers. These presentations should tie in with the program of the occasion.

In selecting materials to be used such criteria as follows should be met: First, Do they get at a need? — Do they help train leaders? Do they interpret lesson materials? Do they promote a worthy cause? Do they stimulate thinking? Second, Are they well done? — Is the sequence good? Is the photography good? Is the script good? Is the sound good? Third, What is the point of view expressed in the picture? The words of the script cannot compensate for wrong theological ideas portrayed in the picture. Proper emotions and theology must be demonstrated on the film. The script cannot hide the wrong ideas in the pic-

ture and still be considered a worthy work. And fourth, Can and will the materials be used?

### A SUGGESTED TOTAL VISUAL PROGRAM FOR A REGION OR AREA\*

The following is a suggested program for a region or area in outline:

1. Analyze the need:
  - A. Determine extent of constituency.
  - B. Specify the purpose for introducing visual materials.
  - C. Canvass the resources of both the constituency and the total community as to equipment and library.
  - D. Cover the total visual field, not just the projection section.
2. Services Offered.
  - A. Include the non-projection field.
  - B. Interpret the function of visual aids.
  - C. Unify and balance the program throughout the region, with respect to worship, inspiration, education, recreation, leadership training, and promotion (refers to film content or slide content.)
  - D. Provide bibliography of slides and films.
  - E. Serve as distribution center.
  - F. Stimulate experimental showings to discover what is useful and what is needed.
  - G. Provide equipment, probably for rental.
  - H. Provide a preview service, perhaps every four months.

---

\*This outline was prepared by Mr. Alex R. Batchelor, Director of Sunday School Administration for the Presbyterian Church, U. S., and Mr. Ralph Carmichael, Director of Christian Education for the Council of Churches in Buffalo, New York.

---

\*Director of Department of Christian Community Administration in the College of the Pacific, Stockton, California.

- I. Provide evaluation of equipment to guide a church in purchasing.
- J. Indicate technical standards a church might apply in evaluating equipment prior to purchase.
- K. Guide churches in adapting their architecture for the best use of audio-visual aids.
- L. Stimulate local production in every sort of visual medium.
- M. Offer principles to guide both churches and the regional organization itself in the production of visual materials. E.g., a denomination could make its productions appropriate or well nigh useless to other denominations, by its care in items that would identify the film with itself exclusively.

### 3. Leadership

- A. Discover teachers of courses in visual education.
- B. Discover technical experts to assist in propagating the use of visual aids.
- C. Help local churches develop leadership which can use visual methods.

### 4. Promotion.

- A. Elicit the demand for the above services.
- B. Secure financial support.

### SUGGESTIONS FOR DISTRIBUTION OF VISUAL MATERIALS

Although regional agencies will not go into the distribution of expensive and large quantity materials and equipment, they are in an advantageous position to distribute certain materials such as 2 x 2 slide sets.

The following suggestions are given:

1. Selection of materials should be governed largely by the budget, the purpose of meeting the needs of the users, variety of types for various age groups and the particular purpose for using the aid, and the best available in photography and script.

2. Storage should be in a dry place away from heat, where adequate space is available and conveniently arranged. Sets need to be classified as to type, frequency of use, and purpose for which they are used. A system for checking returned materials which may have been broken or missing slides and scripts is needed.

3. Careful distribution is essential. There must be good cases for safe shipping with clear labels and one bearing the word "glass." The label should bear the name of the set, your own identification and the address to which the case is to be sent, besides a complete return address. Typed labels weather better and scotch tape gives added protection. Avoid first class mailing restrictions by expressing case. Mark it for pickup and delivery service and insurance. A card attached inside case should explain this. A shipping notice should be sent by mail assuring the user that he may expect to receive the set and explain how it was shipped — express collect.

4. Publicity demands an adequate allowance in the budget. Suggestion should be made that users send requests for rentals early and also give a second choice when ordering. A system for distributing and mailing literature needs to be decided upon. A plan for stimulating the ways and purposes for using visual aids needs likewise to be considered. Advance suggestions for making the most effective use and provide a challenge for a followup in order to obtain the best possible results at the showing. It is not just a passive entertainment. If the budget permits, use a cut of a slide or two from a set on your publicity sheet. There should be a regular and systematic stimulation for the use of visual aids during the fall, winter and vacation church school periods.

5. Correct booking requires a classified and indexed record. The system should be adequate but simple. It should be possible to see at a glance the record of

the set, of the user, the user's address, date to be used, the date of shipment and the date it was returned, the rental paid and other important information. Careful booking requires that enough time be allowed for transportation. Instructions should be clearly given to users for re-shipment. A system of invoices for rentals and follow-up will undoubtedly be needed to assure financial returns.

6. Mount and keep slides repaired for protection to the film. Adequate equipment for mounting and repair is needed. Avoid damage to film in mounting and provide a clear picture, making the set neat and attractive. Keep films free from dust, lint or moisture while mounting, placing adequate identification on each individual slide.

7. Literature and equipment should be arranged on shelves according to the frequency of use. Extra copies of scripts are essential. Publicity and promotional literature on slides, films, screens, and projectors should be easily available. Other equipment which should be arranged systematically on the shelves includes mounting and repair equipment such as brushes, blotters, knife, stamps, glass, binders, tissues; advance suggestion sheets; shipping notices and information cards; express company books; and extra pages for booking records and reports.

#### TYPES OF VISUAL MATERIALS FOR REGIONAL LIBRARY

The types of visual materials are listed below with their suggested sources:

1. Missions slides which may be obtained from the denominational mission boards.

2. Special occasions:

a. Christmas: Cathedral Films and the Cathedral Pictures slide set, "The

Christmas story in Color"; The Christ Child (Methodist); Each With His Own Brush (Methodist); A Savior is Born (Methodist); Individual pictures from the Society for Visual Education.

b. Easter: Cathedral Films; the Life of Christ (Methodist); Pictures of great masterpieces from the Society for Visual Education.

3. Worship: Certain of Paul Vieth's sets; Songbooks of the Screen; The Evangelical and Reformed sets; Methodist sets.

4. Leadership Training: Frank Lindhorst's sets; Certain of Paul Vieth's sets; Denominational Boards of Education.

5. Bible and Biblical background: The new set of slides, Using the Bible with Children, by Frank Lindhorst; American Bible Society motion pictures.

6. Theory of Recreation: Creating Play for a New World, Des Moines Area, The Methodist Church, 303 Old Colony Building, Des Moines, Iowa.

#### WAYS OF BINDING SLIDES

In order to protect kodachrome slides from dust and handling they should always be bound in one of the following ways:

1. S. V. E. — Cardboard binding with film between light glass. These bindings are light to carry and thin enough to fit an automatic slide changer.

2. Eastman — Cardboard mask containing film bound between glass, sealed with tape around the edges. This is a sturdy protection.

3. Metal Strip — This holds edges of glass which holds film. It is for temporary use only and is primarily for protection of the film.



## VII

# AUDIO-VISUAL AIDS IN THE JEWISH SCHOOL\*

AZRIEL EISENBERG\*\*

WE LIVE in an age of pictures and sound. The sound films, pictorial advertisements around us, the picture supplements in the newspapers, the picture magazines, the cinema, radio, and phonograph, present ample evidence of the fact that visual and audio aids influence our lives and thought. Vast new fields of learning have been opened to the present and future generations. Modern education cannot lag behind this new progressive medium. No longer may visual or audio aids be considered luxurious or supplemental tools in education. They have become essential to the modern progressive school. They are time-saving, since they facilitate the association of word with object. A picture tells its story instantly and convincingly. They also stimulate the learner's imagination, enrich his esthetic appreciation, and develop his powers to observe and analyze.

---

\*This is part of an extensive article, under the same title, which appeared first in *The Jewish Teacher*, and was reprinted for wider use. The longer article is an outgrowth of a Teachers' Seminar sponsored by the Cleveland Bureau of Jewish Education and the Ohio-Michigan-Indiana Jewish Religious School Teachers' Association at a sub-regional meeting of the latter organization in Cleveland. The seminar was later repeated in Cincinnati. A copy of the reprint may be secured from Dr. Eisenberg at 10501 East Boulevard, Cleveland, Ohio. The author acknowledges with thanks the help and guidance rendered by Dr. William M. Gregory, Lecturer on Visual Education, Western Reserve University, in the sections dealing with the criteria for selecting pictures, the information concerning the mounting of pictures and the making of slides.

\*\*Director, Bureau of Jewish Education, Cleveland, Ohio.

If this is true for general education, it is equally true, if not more so, in the Jewish school. In our schools, the materials of instruction are more remote and, therefore, the pupil motivation much more difficult. We do not enjoy the leisure nor the physical conveniences of the public school. We have to counteract the indifference of the home, the street, the environment. Because of these and other factors, we have to strive all the harder to provide pleasant experiences and a quickened, emotionalized attitude to the subject matter taught. The need for audio-visual aids in the Jewish school is, therefore, much greater.

Indeed, in the Jewish school visual aids sometimes become an indispensable medium of instruction. Without them pupils may frequently get erroneous and even ludicrous ideas of the subject matter under consideration. Often the mental pictures our pupils form of many Biblical concepts may be completely wrong. For instance, in studying the following sentence in the story of Lot, "They turned in unto him and entered into his house and he made them a feast," pupils will tend to interpret the words "house" and "feast" in terms of *modern houses* and *modern feasts*. The same will be true for such words as "city," "clothing," "street," "food," "gate," etc.

Teachers should always ask themselves: Will my pupils form a mistaken mental picture of this concept, this word? Will they visualize it in modern terms and thereby form a wrong picture? Teachers must, therefore, endeavor to present an accurate picture of the subject under discussion. More than any other

means, photographs of archaeological findings will facilitate this phase of the teaching process.

Such photographs are available in substantial quantities. These are what we would call documented pictures. There are pictures of jewelry, Canaanite temples, idols, ceremonial vessels, votive offerings, city streets, utensils, presses for wine and oil, which are authentic and meaningful and which will concretize the lesson in Biblical history and literature. Furthermore, pictures involving elements of historical incidents such as the citadel of Saul at Gibeah, the inscription on Hezekiah's tunnel at Jerusalem, seals containing the names of Biblical characters, Solomon's mining sites at Edom, may well illustrate and make vivid the Biblical lessons of these periods.

The use of these pictures may also help the student to make comparisons, and develop appreciations and insights into the economic, social, and religious life of our early ancestors. (For a stimulating article on this subject, read Biblical Archaeology and Visual Education, by Herbert G. May, in the March, 1943, issue of *Religious Education*.)

An abundance of pictures created by famous artists is available for illustrating the lesson in Biblical history or literature.

In selecting art pictures it is well to remember that children prefer pictures that tell a story, i. e., pictures of life, movement, and action. They are less interested, particularly the very young, in pictures of landmarks, scenes, and monuments.

Jewish religious school teachers must be aware of the fact that there are many pictures which have Christological elements. When using such pictures, the teacher may sometimes find it necessary to explain that in all probability the characters did not appear as depicted, but that the artist naturally reflected his Christian environment in his work.

A rather comprehensive catalog of pictures for the use of teaching the Biblical period, post-Biblical period, Customs and Ceremonies, Palestine, the Geography of Bible Lands, and other subjects is available to the Jewish School. This catalog\*, of almost 1500 items in some thirty-two sets, contains descriptions of the pictures, their sizes, cost, and brief evaluations. Many of these sets are still available and are recommended for purchase. These pictures, if cataloged in the school library, can be of great help to classroom instruction.

While we have quite sufficient visual aids for teaching the Biblical period, we do not possess an abundance of such materials for the post-Biblical period. The books and picture sets are very few. Excellent sources for such pictures will be found in the *Jewish Encyclopedia*, the *Universal Jewish Encyclopedia*, and such books as Bevan and Singer, *The Legacy of Israel*, published by the Oxford University Press in 1927. Here and there special collections may be found.

However, in the field of Customs and Ceremonies the supply is fairly adequate. Very attractive pictures will be found in Miss Fitch's *One God, the Ways we Worship Him* just published by Lothrop, Lee & Shepard. The above mentioned pictures portray the observance of Jewish customs and ceremonies in the medieval period, in the recent past in Russia, as well as contemporary observances in Palestine and the United States.

For the teaching of Jewish Current Events, the children's publication *World Over*, published by the Jewish Education Committee of New York, is highly recommended. Also recommended are: The Sunday edition of the *Jewish Daily Forward*, which carries a rotogravure pictorial supplement, as well as the various Jewish magazines such as *Liberal Judaism*, *National Jewish Monthly*, and

\*The original paper contains a bibliography of sixty items. It may be obtained from the author.

others. The publicity materials prepared by the United Jewish Appeal, United Palestine Appeal, Jewish National Fund, Joint Distribution Committee, Hadassah, National Refugee Service, and similar organizations contain a veritable mine of pictures for the contemporary period. These may be filed and referred to from time to time. Indeed, the professional and alert teacher will do well to cultivate the hobby of collecting pictures. It should prove to be as enjoyable a pastime to young and old as gathering stamps, match book covers, and other such hobbies. It certainly would prove to be more profitable.

Films have many values and are very effective in education. Films can employ drawings and trick photography which can make the inanimate alive and meaningful. They can recreate the past in an interesting manner. They can teach skills. They certainly have been found most valuable in building attitudes. They help in the forming of outlooks and views. They can create tolerance and understanding. Sound films have the additional value of teaching by hearing as well as by sight. School heads should become acquainted with films that are available and make wide and extensive use of them in educating children by a better understanding and appreciation of the subject matter in the curriculum.\*

Generally speaking, there are two kinds of films — one used for theaters and the other for schools. The former, 35 mm in width, is frequently of an inflammable material and requires careful handling. The latter, 16 mm wide, is "safe." However, most of the 35 mm silent and sound pictures produced for

school use are also of the "safe" variety. School heads should check on the type of films procured and take the necessary precautions in exhibiting them. As for the operator, ultimately, it is more economical and wise to engage an expert to operate the movie projector.

Previewing the film by the school head is recommended for obvious reasons. In New York City, several of the films listed in Appendix D (of the longer article) have been previewed and edited by the Jewish Education Committee. In larger centers the Bureau of Jewish Education or some such central educational agency may be asked to preview and edit select films to be used by the religious schools of the vicinity.

In order to impress the pupils with the seriousness of the film lesson, it is recommended that they be directed, prior to the showing, to look for certain events, characters, customs, and the like. They may be quizzed after the film has been shown.

The Religious Film Association of New York City has published a catalog of films for church and community use with supplements that are published from time to time. It is distributed by the Baptist, Methodist, and other denominational publishing houses cooperating with the R.F.A. Among other things it contains a selective, rated listing of films in the fields of the Old Testament, handicraft education, teaching of nature, our social order, interracial relations, etc. It also contains listings of slides and film strips on the subjects of the Bible, Bible Lands, Palestine (past and present), and the like.

The Jewish Education Committee of New York City has issued (*Library Bulletin*, May 1, 1942) a selected list of Biblical films which it has edited. These are indicated in an appendix in the longer paper.

---

\*For a more extended discussion read Joseph Greenstein's article, *The Use of Motion Pictures in the Jewish Religious Schools*, *Jewish Teacher*, November, 1944.

## VIII

# VISUAL AIDS USED IN CATHOLIC RELIGIOUS EDUCATION

GEORGE NELL\*

**I**N THIS SYMPOSIUM the value of visual aids in religious instruction is taken for granted. The purpose of this discussion is to bring out helpful information for practical use by the individual pastor, and by others interested in using visual aids in religious instruction.

The Catholic parish surveying the possibilities of using visual aids to help illustrate religious teaching and training, will find it profitable to consider:

1. The types of visual aid used at present.
2. The parish activities in which they are being used.
3. Sources of visual aids for Catholics.
4. By whom visual aids for Catholic use are produced and distributed.
5. Whether visual aids are used much by Catholics in religious teaching and training.
6. Where to get information, advice and training for using visual aids.

### TYPES OF VISUAL AIDS USED BY CATHOLICS

They include the following: Black-board — sand-box — charts — calendars — almanacs — maps — posters — cut-outs — printed pictures for study, project work and opaque projection — illustrated textbooks, pamphlets, prayer-books, magazines and "comics" — illustrated Bible and Catechism games — projected pictures: standard  $3\frac{1}{4}$  x 4 inch slides; slidefilms, single and double frame; 2" x 2" glass slides; opaque projected pictures; stereographs used in

stereoscopes; movies, silent and sound — printer's cuts to illustrate parish printing — plays and pageants — exhibits — bulletin boards — museums — demonstrations — tours — nature hikes — decorations in church, school, hall and home, including paintings, art colored windows, statues and symbols.

Of these types very likely the black-board is used more by Catholics than any other of the above teaching tools.

Printed pictures for study and project work are second, especially if illustrated textbooks and magazines are included.

Bulletin board and wall use of posters, cut-outs and original drawings perhaps come next in frequency of use by Catholics, especially if school decorations are included in this use.

Projected pictures are next, with slide films first and kodachromes second, with the use of both rapidly increasing. The old standard  $3\frac{1}{4}$  x 4 inch glass slide is still used by many parishes having that equipment. The use of moving pictures by Catholics for religious instruction is restricted by the few available films, and the cost of using them. The supply of religious movies suitable for Catholic instruction work is slowly increasing, and with the fast growing supply of educational and entertainment moving pictures containing lessons suitable for religious teaching and training, moving pictures in the near future will be more frequently used than at present. However this increased use of moving pictures will not reduce the use of slidefilms and kodachromes in teaching religion.

\*Director of Co-op Parish Activities Service, Effingham, Illinois.

### How Used

For information how to use visual aids, read *School Use of Visual Aids*, published by the Office of Education, U. S. Department of the Interior, Washington, and *The Audio-Visual Handbook* by Ellsworth C. Dent, published by the Society for Visual Education, Inc., 100 E. Ohio St., Chicago, 11. If you do not find the specific information you desire in these books, write to Co-op Parish Activities Service, Effingham, Ill.

These are used in various activities: Parochial schools — vacation schools — catechetical centers — pamphlet racks — parish bulletins — inquiry classes — convert instructions — society meetings — inter-parish meetings — vocational groups — local newspapers — playground — parish hall — boys and girls clubs — bulletin boards — sodality news sheet — study clubs — home study — lectures — street-preaching — parish library — hospitals.

### SOURCES OF VISUAL AIDS

This list of sources is not intended to be exhaustive. Many other firms besides those here listed are able to supply visual aids for Catholic religious instruction.

*Sources of Visual Aids for Instructional Use in Schools*, a 96 page pamphlet published by the Federal Security Agency of the U. S. Office of Education is also valuable for church use.

Catechetical Guild, 128 E. 10th St., St. Paul 1, Minn. Father Gales and his co-workers have developed effective visual aid supplies for practically all the types of activities used by Catholics for religious teaching and training. Anyone interested in using visual aids to teach religion will do well to study the Catechetical Guild catalog and advertising. It's free. When writing, also ask for samples of their comics publication called *Topix*, and the *Catholic Readers Digest*.

Co-op Parish Activities Service, Effingham, Ill., has developed an extensive cooperative visual aid rental, buying and

information service for helping parishes carry on religious teaching and training. This co-op service is explained in a 76 page catalog sent free to those requesting it.

The Queen's Work, 3742 W. Pine Blvd., St. Louis 8, Mo., supplies illustrated color books and charts by Fathers Lord and Heeg, poster suggestions by Jean Gillespie, Chalk Talks by Father O'Connor, S. J., and art pictures in color.

St. Anthony's Guild, Paterson, N. J., specializes in making available the "most excellent expressions of modern Catholic artistry". Their 36 page catalog is filled with beautiful pictures. It is also free for the asking.

George A. Pflaum Publishers, Inc., 124 E. 3rd St., Dayton 2, Ohio, publishes a number of graded illustrated publications. These *Messengers* are an outstanding supply of visual aids for religious instructions. Free samples sent on request.

*The Catholic Boy*, *The Catholic Miss*, *Mind*, and the comics *Heroes All*, published by Father Benz, 25 Groveland Terrace, Minneapolis 5, Minn., are well illustrated and designed to supplement the class room religious instruction of every grade.

*The Sacred Heart Almanac*, 515 E. Fordham Rd., New York City 58, edited by Father O'Beirne, S. J. is a good type of illustrated religious almanac distributed by parishes for home study and practice.

*The Extension Art Calendar*, published by the Catholic Church Extension Society, 360 N. Michigan Ave., Chicago 1, is a fine sample of this type of visual aid for religious instruction in the home.

The Society for the Propagation of the Faith, 109 E. 38th St., New York City, supplies much illustrated mission study material suitable for religious instruction. So does the Catholic Students Mission Crusade, Crusade Castle, Shat-



tuc Ave., Cincinnati 26, Ohio. Practically all missionary groups are good sources for pictures for study and project work.

Benziger Brothers, 26 Park Place, New York City, are a fine source for illustrated religious textbooks and prayer-books. Other publishers of illustrated text and prayer books suitable to be included in this list of visual aid sources are Bruce Publishing Co., 540 N. Milwaukee St., Milwaukee, Wis., Wm. H. Sadlier, 9 Park Place, New York City, P. J. Kenedy and Sons, 12 Barclay St., New York City, Longmans Green and Co., 55 Fifth Ave., New York City, and The Macmillan Co., 60 Fifth Ave., New York City.

DaPrato Studios, 726 W. Adams St., Chicago, are a fine source of supply and inspiration for the decoration type of religious visual aids.

Moving pictures suitable for Catholic religious instruction can be supplied by the following firms:

Ideal Pictures Corp., 28 E. 8th St., Chicago.

Bell and Howell Co., 1801 Larchmont Ave., Chicago.

Walter O. Gutlohn, Inc., 25 W. 45th St., New York City.

Films, Inc., 330 W. 42nd St., New York City 18, has a Catholic Film Department under the direction of Dr. A. D. Lindsay.

The Educational Screen, 64 E. Lake St., Chicago, publishes an annual directory listing all films and distributors. The October issue of the *Journal of Religious Instruction*, 53 Park Place, New York City 8, annually publishes a film library index of 16 mm. motion picture films appropriate for Catholic educational and entertainment programs.

#### WHO PREPARES VISUAL AIDS FOR CATHOLICS

The Catholic Church officially does not produce or distribute any visual aids. Up to the present, and very likely for a

long time to come, individuals are mostly responsible. For instance, Father Golden and Father Lehane produced their slide-film Catechism sets on their own. So did Father Kessler, Box 387, Dubuque, Iowa, with his Mass slide set. Harry Rauth at the Catholic University in Washington was able to enlist some help from University professors for his slides on the Mass, but he was mainly responsible. Even in the case of visual aids supplied by organizations like The Queen's Work, Co-op Parish Activities Service, the Catechetical Guild and St. Anthony's Guild, individuals are mostly responsible for supplying the initiative, as well as the creative and editorial work. In the case of visual aid books, some of the publishing houses have taken the initiative, although even in this case it is usually more of a getting together of the author who has prepared the visual aid material and is looking for a publisher, and the publisher who wants to produce visual aids and is looking for an author with prepared material. Sister Mary Ambrose, O.P., Sister M. Adelaide, C.P.P.S., Sister M. Anthony, C.J.S., Mother Bolton, Sister M. Dolores, O.S.B., and Father Southard, S.J. are samples of such authors finding publishers.

The reason Catholic visual aid material is so dependent on individual initiative, is that outside of textbooks, the production and distribution of this material is not profitable enough for the commercial firm to handle on a regular business basis. Authors and editors working for these firms must be paid. This requires extensive use of the visual aids, which means quantity production and distribution allowing a wide spreading of costs. Outside of text and picture books, this quantity use of Catholic visual aids is not yet in sight, and Catholics will have to continue to depend on individual priests, Sisters and able lay people willing, for the good of the cause, to do the required creative and editorial work without material pay.

However, the production and distribution costs, which in the past have caused many financial heartbreaks to visual aid authors and their backers, should not be necessary anymore, as the Catholic market is sufficiently large and interested to allow quantity production and distribution. An especially hopeful sign is the growing practice of diocesan use of visual aids on a cooperative basis. This allows quantity production and distribution with a wide spread of cost, which means ability to pay publishing bills; perhaps even the ability to use artists and equipment in the production of visual aids for religious instruction on a par with entertainment and business. It could be.

#### ARE VISUAL AIDS USED MUCH BY CATHOLICS

Low cost or no cost visual aids are extensively used in giving Catholic religious instruction. Sisters have a genius for working out high class illustrative material at no cost but time, labor and talent, from chalk, colored paper and ink, scissors, paste and scrap pictures. This creative type of visual aid worked out by teacher and pupils is extremely valuable and widespread.

But these same Sisters, as well as priests and lay teachers, could profitably use prepared organized visual aids like slidefilms, kodachromes, movies and stereographs much more than they do at present. Among the reasons they do not use these prepared organized visual aids to better advantage in their religious teaching are the following:

1. Lack of money to buy the needed equipment. This is not as serious as it would seem, because any parish able to have religious instruction can afford to use at least slidefilms. Considered from a strictly business standpoint, no parish can afford not to use them.

2. Difficulties in the use of these prepared visual aids; for instance, darkening a room, lack of time and space. With modern equipment and a little experi-

menting and patience, these difficulties are being overcome.

3. Lack of training or practical experience in operating projection equipment.

4. Misunderstanding of the purpose of visual aids. For instance, considering them as entertainment, rather than a teaching tool, with resultant failure. Another case is considering them as a crutch instead of a tool.

5. Failure to realize the teaching value of visual aids. Because of this, teachers are not willing to overcome the difficulties, nor to put up with the drawbacks.

6. Those in charge do not know what to get, or where to get it, or how to use it when they get it. They need information and advice.

#### GETTING INFORMATION, ADVICE AND TRAINING IN THE USE OF VISUAL AIDS

A careful reading of *School Use of Visual Aids*, and of Dent's *Audio-Visual Handbook*, together with a study of the catalogs and advertisements of the firms mentioned in the paragraph on sources, is a good start on getting the required information.

The ordinary teacher does not need much special training beyond that which they can give themselves at home by practice and reading. For instance, to get information and practice in using the blackboard for religious instruction, study and follow the directions given in *Chalk Talks* by Father O'Connor, S.J., published by The Queen's Work, and read *The Catechism Comes to Life*, published by the Catechetical Guild.

If extra training is desired, it usually can be had close at hand, as most city school systems and many city libraries can give expert help in the use of visual aids. Another source of help in this matter are the many summer school courses available in practically all parts of the United States. Many teachers of religion find in their own classes all the help they need to use visual aids successfully.

## IX

# CAN WE COUNT ON THE AVAILABILITY OF FILMS?

WILLIAM L. ROGERS\*

CAN WE COUNT on the availability of an adequate supply of good new films? All signs currently add up to an emphatic yes.

The new films will come from a variety of sources and will be provided for a variety of purposes. At present the most energetic producer of religious motion pictures in this country is Cathedral Films, headed by the Rev. James K. Friedrich. In addition to the feature length film, *The Great Commandment*, Cathedral has produced eight short teaching films treating of the life of Jesus and released since its incorporation in 1939. They are: *Child of Bethlehem*, *The Nobleman's Son, Who is My Neighbor?*, *Women to Remember*, *Journey into Faith*, *The Prodigal Son*, *No Greater Power*, *Man of Faith*. This year Cathedral will release at least four new films. The new pictures include a story of John the Baptist, *A Voice Crying in the Wilderness*; a story of one of the healing miracles of Jesus, *Blind Beggar of Jerusalem*; a film on missions in China produced for the National Council of the Episcopal Church, *Thy Will Be Done*; and a short children's fantasy combining live action and animations, *Festival of Spring*.

Looking toward the future, Mr. Friedrich is now making plans for the erection of a "Palestinian village" in California which will serve not only as a setting for future Biblical productions but will also be a sort of living museum and place of interest for visitors eager to see how the people of Palestine lived. The Cathed-

ral films have been so well received that they will doubtless be produced in increasing numbers.

Another agency which is expected to be an important source of new films is the proposed Protestant Film Commission. The Commission is expected actively to represent film production interests of the Protestant churches in at least two distinct fields. The agency will initiate action to raise upwards of a million dollars to begin a production program of twelve to fifteen short teaching films per year. It is hoped that these productions will be self-liquidating so that the program can be continued indefinitely. In addition, the Commission will help to coordinate production programs of the church agencies which will comprise its membership, so that duplication of effort may be avoided and the several denominations as far as possible will be able to share in the results of each other's production. A public relations program is planned which will bring to the attention of Hollywood producers the desirability of incorporating Protestant ideals in some of its film themes and of giving Protestantism its fair share of representation in other films where scenes dealing with religious observances are included.

Another important source of high quality religious films is the Religious Film Society of Great Britain whose production has been handled by Religious Films Ltd. Before the war this agency supplied the outstanding *Life of St. Paul* series as well as many other excellent films. Financed by the British philanthropist and film magnate, J. Arthur

\*Executive Secretary of the Religious Film Association and Director of Visual Education, International Council of Religious Education.

Rank, the organization is already making extensive plans for new productions, and has recently sent its Honorary Secretary, Dr. Benjamin Gregory, to this country to help work out plans for cooperation with church agencies here which plan to produce or distribute films. Dr. Dudley Dixon, who represents British missionary societies interested in production, has come with Dr. Gregory and will assist in developing the plans.

It is worth noting that the proposals of these gentlemen include the suggestion that plans be made so that sound tracks on both British and American films will be suitable for use on either side of the Atlantic, or that if need be, separate tracks be made for each country. The proposals also look toward coordination of production programs so that they will supplement each other, thus making for a wide variety of subject matter without duplication. The American groups which have heard these proposals have thus far looked upon them with great favor.

Harmon Foundation, one of the pioneer producers of religious films in this country, having turned its film distribution over to the Religious Film Association, now plans to concentrate on experimental work in production and can be counted on to bring out new films for church use.

A number of the denominational boards have recently planned or actually begun production of films which will range in cost from fifteen thousand to upwards of a hundred thousand dollars. It is quite possible that within the next two or three years some of the boards will begin the production of a visualized curriculum which will provide lesson materials integrated with one or more types of visual media. This development, however, is so definitely at the formative stage that no one can prophesy exactly what form these new materials will assume.

One of the most serious problems now is how to help the local churches take full advantage of the abundance of materials soon to be available. This problem has three major phases: supplying the churches with suitable projection equipment, providing for the distribution of films and other visual media on a mass basis, and teaching local church workers the most effective methods of using visual materials.

The denominational publishing houses have already attacked the first two elements of the problem and will undoubtedly offer their cooperation to the educational boards in handling the last.

Concerning projection equipment, the publishing houses, in cooperation with leading manufacturers, are working on plans whereby the best makes of projectors can be made available to the churches under favorable financial terms with service guaranteed by both the publishing house and the manufacturer. As usual with publishing house sales, the profits will revert to the denomination.

Distribution is, of course, being handled through the Religious Film Association which has been handling a greatly increased volume of business each year. Plans are now under way for improving the service and for increasing the number of depositories to meet the demands.

It is quite probable that the educational field workers who represent both the publishing houses and the educational boards will have the teaching of visual education methods added to their other responsibilities.

Reviews of the new productions as they come along will be prepared by the reviewing groups of the International Council's Committee on Visual Education and printed as usual in the *International Journal's* column, "Films for Church Use". As usual, too, most of the films can be ordered through the denominational publishing houses which are members of the RFA.

## X

# WHERE TO FIND FURTHER HELP

MARY LEIGH PALMER

**D**ENOMINATIONAL boards of education and of missions, denominational book stores which are members of the Religious Film Association, and the International Council of Religious Education are "first" sources for further help. The following is a list of guidance materials and sources for equipment. Many denominational book stores can supply all the materials listed below; some of them will advise and counsel regarding equipment for visual education; some will place your order for equipment, and those which are members of the Religious Film Association will book films for you.

### **I. Visual Method in the Church:**

(1) *Projected Visual Aids in the Church*, William S. Hockman, Lakewood Ohio Presbyterian Church, \$1.00.

(2) Bulletins of the International Council of Religious Education:

Basic Bulletin 930: Why and How Use Visual Method in Weekday Religious Education, 10c. (Use with picture guides listed below). Why use visual aids in teaching; how to select and use lantern and miniature slides, film strips, and motion pictures in weekday religious education.

Basic Bulletin 940: Why and How Use Visual Method in Vacation Religious Education, 25c. (Use with picture guides listed below). Use of simple pictures, prints, posters, charts, dioramas, worship centers, for which slides or films are not required. How to select and use lantern and miniature slides, film strips, and motion pictures in religious education.

955.1 Picture Guide for Uniform Lessons, 20c. Suggested motion pictures and slides to be used with Uniform Lessons for months March to December of 1945.

Picture Guides: Complete information and suggestions for using specific motion pictures, film strips, and miniature and lantern slides with areas of study included in vacation and weekday school textbooks of the same titles. These picture guides are planned to be used along with one or both of the basic bulletins listed above.

935.9: "God's Friendly World" (Beginners-units on home, neighborhood, church and Jesus), 10c.

935.5: Jesus and His Friends (Primary), 10c.

935.40: Followers of Jesus (Junior), 10c.

935.41: Discovering Bible Lands (Junior and all older groups studying in this area), 10c.

935.43: Living in Our Community (Junior), 10c.

935.50: Living and Working in Our Country — Social issues (Junior and all older groups studying in this area), 10c.

935.60: Discovering God in the Beautiful (Intermediate and all older groups studying in areas of music, nature, pictures, sculpture, architecture), 10c.

935.63: What Boys and Girls are Asking (Intermediate), 10c.

Bulletin 920: Bring New Life Into Leadership Education — Use Visual Method, 25c. Suggested motion



pictures, miniature and lantern slides and film strips with suggestions for using them in workers' conferences and with each of about seventy courses in the standard leadership education curriculum. Helpful also for workers with adults.

Bulletin 990: The Why and How of Conferences on Visual Education, 10c. How to plan and conduct a conference to help other leaders become acquainted with visual materials and learn to use them more effectively.

## II. How to Make Non-projected Visual Materials:

*Alphabets and Lettering*, Esterbrook Pen Co.

*The Arts in the Classroom*, Cole.

*The Art Teacher's Guide*, Warren A. Ruby, \$1.50.

*Block Printing With Lineoleum*, 3d edition, Henry Frankenfield, \$75.

*The Craftsman's Manual*, \$1.50.

*How to Make Lantern Slides*, by G. E. Hamilton, 1940, 23 pages, free from Keystone View Co., Meadville, Pa.

*Problems and Ideas*, American Crayon Co.

*The Second Stencil Book*, Fran Emmy Zweybruck.

*Spatter Ink Techniques*, La Vada Zutter, \$2.00.

*Speedball Text Book*, Ross F. George.

*You Can Do It*, Atha S. Bowman, Judson Press, \$.60.

*Your Children at School*, Hubbard.

## III. Visual Method in the Public School (excellent for general background):

*Audio Visual Aids to Instruction*, McKown and Roberts, McGraw-Hill.

*The Audio Visual Handbook*, E. C. Dent, Society for Visual Education, Chicago.

*Visualizing the Curriculum*, Hoban, Hoban, and Zisman, Dryden Press, New York.

## IV. Photography:

*Graphic-Graphlex Photography*, Morgan and Lester, N.Y.C.

*The Leica Manual*, Morgan and Lester, N.Y.C., \$4.00.

## V. Catalogues:

*The Religious Film Association Catalog*, Religious Film Assn., 297 Fourth Ave., N.Y., 35c.

*Religious Slide Catalog*, Society for Visual Education, 100 E. Ohio, Chicago. Free.

*Y.M.C.A. Motion Picture Bureau Catalog*, 347 Madison Ave., New York and 19 S. LaSalle St., Chicago 3. Free.

*The Stereopticon Slide Library for Religious Education*, Board of Christian Education and Publication, Evangelical and Reformed Church, Schaff Building, 1505 Race Street, Philadelphia, Pa. Free.

## VI. Art Interpretations and Suggested Visual Worship Services:

*The Altar Hour*, P. H. Lotz.

*Art and Character*, A. E. Bailey.

*Christ and the Fine Arts*, C. R. Maus, \$4.35.

*The Gospel In Art*, A. E. Bailey.

*Pictures in the Upper Room*, A. E. Bailey, \$.25.

*Worship Programs and Stories for Young People*, A. A. Bays, Cokesbury Press, Nashville, 1938, 258 pp.

*Worship Programs for Intermediates*, A. A. Bays, Abindon-Cokesbury Press, New York, 1942, 224 pp.

*Worship Programs in the Fine Arts*, A. A. Bays, \$2.00.

## VII. Magazines:

*Business Screen*, Published eight times a year by Business Screen Magazines, Inc., 20 North Wacker Drive, Chicago. Emphasizes the use of motion pictures and film slides in industry and in education. Subscription \$2.00 for 8 issues.

*Educational Screen.* Published monthly except July and August by the Education Screen, Inc., 64 East Lake St., Chicago. Official publication of the Department of Visual Instruction, National Education Association, and included in membership dues of \$2.00 a year. Available to non-members at \$2.00 a year or \$3.00 for two years.

*Film World,* A non-theatrical film magazine published by Film World Magazine, 6060 Sunset Blvd., Hollywood 28, California, appears monthly.

*International Journal of Religious Education,* published by International Council of Religious Education, 203 N. Wabash, Chicago. Subscription rate is \$1.50 and it is published monthly. Articles, from time to time, on visual education are published in this magazine. A regular column appears in each issue entitled "Films for Church Use". In this column, reviews of new films are found which have been prepared by subcommittees under the International Council's Committee on Visual Education. These reviews are later condensed for the "Catalog of Films" of the Religious Film Association. In the meantime, these articles serve as a supplement to the Catalog.

*See and Hear,* University of Wisconsin, editor, W. A. Wittick. This is a new magazine which will appear for the first time this fall.

*Visual Review,* published annually by the Society for Visual Education, Inc., 100 East Ohio St., Chicago. An annual review of new developments in audio-visual aids and their uses. Furnished without charge to school executives, classroom teachers, and students in audio-visual courses.

#### VIII. Free Leaflets:

*More Learning In Less Time, Training*

*Aids Manual,* U. S. Navy. Available through Ampro Corporation, Da-Lite Screen Company and other commercial agencies.

*The Navy Turns to Training Aids,* by Francis W. Noel, from the R.C.A., Victor Division, Camden, N. J.

*The Power of the Film,* by Edgar Dale, available from Victor Animatograph Corp., Davenport, Iowa; and, from Victor dealers.

*The Use of Visual Aids in the Church School,* by Wm. S. Hockman, from the Department of Visual Education, The Methodist Church, 150 Fifth Ave., N.Y.C. 11; or 810 Broadway, Nashville, Tenn.

*What is to Happen in the Movies the Day War is Over,* by Stanley Young, from the Ampro Corporation, Chicago 18, and from Ampro dealers.

#### IX. Equipment:

##### *Motion Picture Projectors:*

Although there are projectors for 8 mm. and for 35 mm. film, only motion picture projectors for 16 mm. film are recommended because this is the size which is used in churches and schools.

Silent projectors are not recommended because churches are urged to buy sound. If a church has a sound 16 mm. projector, it can then use both the silent and the sound films. On the other hand, if it has a silent projector, only silent films may be used. Most of the best new films are being made with sound so that a church will be very limited in the films it can use if it buys a silent projector.

The following are among the producers of 16 mm. motion picture projectors:

The Ampro Corporation, 2839 N. Western Ave., Chicago 18.

Bell & Howell Co., 1815 Larchmont Ave., Chicago 13.

Victor Animatograph Company, Davenport, Iowa.

Radio Corporation of America, 445  
Lake Shore Drive, Chicago.

DeVry Corporation, 1111 Armitage  
Ave., Chicago 14.

Eastman Kodak Company, 356  
Madison Ave., New York 17.

*Tri-Purpose and 2 x 2 Slide Projectors:*

The 2 x 2 kodachrome slide is a recent and popular development in the visual field. A special projector is needed for these slides. Two agencies have produced projectors which will show the 2 x 2 kodachrome slide and also the filmstrips — pictures in sequence on a strip of film. Since some of these film strips run up and down (single frame) and some run horizontally (double frame), a projector which may be used for single frame film-strips, double frame film strips and also the 2 x 2 slides is called a tri-purpose projector.

The 300 watt tri-purpose projectors are now available to churches without priority applications. They are produced by:

Society for Visual Education, Inc.,  
100 E. Ohio St., Chicago 11.

Gold E Manufacturing Co., 1220  
W. Madison St., Chicago 7.

A 700 watt tri-purpose projector for very large groups is available from

Bell and Howell Company.

The Society for Visual Education and the Gold E Manufacturing Company also make projectors for 2 x 2 slides, only without the special attachment for film strips.

Additional agencies exhibiting projectors for 2 x 2 slides without the tri-purpose features are:

American Optical Company, 19 Doat  
St. Buffalo 11, N. Y.

Eastman Kodak Company, 356  
Madison Ave., New York 17.

*Screens*

The two major agencies dealing with screens are:

Da-Lite Screen Company, 2723 N.  
Crawford Ave., Chicago 39.

Radiant Manufacturing Company,  
1144 W. Superior St., Chicago  
22.

*Projectors for Opaque Materials*

The following agencies deal in projectors for opaque materials:

American Optical Co., 19 Doat St.,  
Buffalo N. Y.

Bausch and Lomb Optical Co., Roch-  
ester 2, N. Y.

Chas. Beseler Company, 243 E. 23rd  
St., New York City 10.

## BOOK REVIEWS

W. AUSTIN BRODIE, *Keeping Your Church Informed*. Revell, 125 pages, \$1.50.

This is the author's second volume of church publicity handbooks and has as its objective the preparation of church literature and particularly the use of direct mail materials and methods for increasing church interest and membership.

The author has had two decades of experience in the newspaper field, and for this book he has consulted those people who are leaders in the field of advertising. With clarity he brings his own experience and that of others to bear upon the church mail promotion.

The first two chapters—"Direct Mail for Religion," and "The Fine Art of Letter Writing"—set forth the author's point of view—that next to the "personal presence" the letter is the most direct approach that an individual can make, and that "direct mail will not solve entirely the problems of religion. Nor will it fill the pews of churches to capacity. It is just another adjunct whereby church membership, program and finances may be increased and interest in religion intensified." (pp. 12-13). The author wants ministers to "learn the game of attracting people by the use of print and thought," and he endeavors to set forth ways and means of doing this.

A study by ministers and church board members of Chapter III—"Effective Letterheads for Progressive Churches"—would doubtless help to raise the standard of much church stationery.

The remaining chapters on "Envelope Styles and Their Uses," "Using the Mails Profitably," "Utilizing the Penny Postal Card," "Church Publications—Their Production," "Production Processes," "Varieties of Printed Materials," "Using Type Effectively," "Mechanics of Duplication," "Practical Mail Ad-

vertising," "Keeping your Mailing List Up to Date," and "Personalized Services," provide much practical information, and constitute a helpful guide in making wise choices in regard to queries about "direct mail" promotions.

"Keeping your Church Informed" is a helpful reference book for a course in church administration in a theological school, and a handy guide for a minister who wants to secure better results in his publicity.

Leonard A. Stidley



LUTHER P. EISENHART, *The Educational Process*. Princeton, 87 pages, \$1.00.

FRED B. MILLETT, *Rebirth of Liberal Education*. Harcourt, Brace, 179 pages, \$2.00.

V. T. THAYER, *American Education Under Fire*. Harper, 193 pages, \$2.50.

Princeton's Dean Eisenhart reminds us that no curriculum is better than the teachers who offer the courses. He is, therefore, more concerned about teacher-training in the graduate schools than the content of the curriculum.

Professor Millett is also critical of the graduate schools which, in his opinion, have responded to the influence of illiberal business and science and are now academic torture houses engaged in the quantity production of insignificant Ph.D. theses. Professor Millett deserted his English classes at Wesleyan in 1942-3 and spent eight months visiting campuses where the faculties have become excited about regenerating the liberal arts. His report of reforms at Bennington, Stanford, Colgate and elsewhere does not sound like an "inside story", for it is in large part a summary of the various reformers' published statements. Mr. Millett is more impressed than Dean Eisenhart by the back-to-text movement. He

calls it the surest weapon against pedants, irresponsible esthetes and professional scholars. He has little evidence, however, of the benefits which are enjoyed by students who have been rescued from the pedants.

Mr. Thayer is the well-known educational director of the Ethical Culture Schools. His book is a collection of essays on the relation of the schools to the great public controversies of our time. He warns his readers against the industrial autocrats, the sectarians, and others against whom the readers have been warned before. Mr. Thayer gives most of us a deserved rebuke for our lack of faith in our fellow men and our flagging enthusiasm for guiding the young in a courageous interpretation of the various facts of life. The "great books" crowd are made to appear as capitalizers of the reactionary tendencies of the moment, their conception of an absorptive education appealing to men who have lost faith in the creative good sense of human nature.

If one of the authors succeeded in articulating an educational policy and a slogan for post-war education, the reviewer failed to catch the happy statement. It is possible that he was blinded by his opinion that a general educational policy cannot be formulated until there is a more definite public policy on the subjects of industrial production and the privileges of race and class. Despite the talk about full production after the war and the *talk* about democracy, these matters are far from settled. Until there is somewhat greater certainty as to how many people will be doing what kinds of work, educators' plans and ideals will have no frame of reference.

Wayne A. R. Leys



FRANCIS J. MCGARRIGLE, *My Father's Will*, Bruce, 323 pages, \$2.75.

"The most fundamental and primary act of religion is recognition and acceptance of God's will." The practical purpose of life is to act like Christ, for this goal has its center and circumference in the accomplishment of God's will in our lives. Union with God's will has both an

active and a passive aspect, for both by acting to change his lot and by accepting a lot he cannot change, a man fulfills the will of God.

How can a person know what the will of God is? The Religious have solved that problem by putting their lives in complete regulation under the obedience of the order which they join. "Their superior or their Rule tells them minutely and clearly what the will of God is." Theirs is only to accept and obey. Those who are not "given the clear midday of religious ruling authority to guide their steps" must live in the twilight of reason. If they act according to their lights and abilities, they have certainly done the will of God.

If untoward circumstances and suffering seem to be incompatible with the will of an all-loving and all-powerful God, this problem of evil is solved by the sanctions of an eternal life.

Father McGarrigle is Dean of Graduate Studies at Seattle College, and he has brought to this treatise the results of wide reading among ancient and modern writers.

Roland W. Schloerb



L. RADZINOWICZ and J. W. C. TURNER, Editors, *Mental Abnormality and Crime*. Macmillan, 316 pages, \$3.75.

Every crime consists of an act, a result of human conduct the law seeks to prevent. The one who causes such a result is a criminal. However, the truism also exists that "A man's act does not make him guilty unless his mind also is guilty".

This volume sets out to explore the mental conditions which lie behind crime. It is written by thirteen distinguished British mental scientists, each of whom writes upon a particular aspect of the subject. Some chapters deal with: psychoses and criminal responsibility, mental deficiency and criminal behavior, psychopathic constitution and criminal behavior, physical factors underlying criminal behavior, alcoholism and criminal behavior, aspects of juvenile delinquency . . . . Each seems to this reviewer, himself a



psychologist, to be competent in content and treatment.

The volume is one of five under preparation by Cambridge University, the other four dealing respectively with penal reform in England, modern prison system in India, the modern approach to criminal law, and the after-conduct of discharged offenders.

Laird T. Hites.



DIXON WECTER, *When Johnny Comes Marching Home*. Houghton-Mifflin, 587 pages, \$3.00.

A historical study of what has happened in this country after its major wars can give us insight into some of the problems which apparently are invariable concomitants of demobilization.

Mr. Wecter delineates with considerable detail the attitudes and needs of service men during and after the Revolutionary War, the Civil War, and the first World War. Through this careful historical analysis and background the reader can discover some generalizations about the effect of military life on personality, what happens within a man while in the armed forces, what further takes place when he is discharged and must again find his place in the civilian setting. Some of these generalizations the author summarizes in the section entitled, "The Road Back, 1783 to 1919".

In the fourth part of the volume, headed "GI's", Mr. Wecter gives us some penetrating insights about the service man in the present war. The general historical background about military life and demobilization, however, is really more valuable than the section in which Mr. Wecter writes specifically about this war.

The three books recently published which deal specifically with the veteran — *Soldier to Civilian* by George K. Pratt, *Veteran Comes Back* by Willard Waller, and Wecter's *When Johnny Comes Marching Home* are written respectively from the psychiatric, sociological, and historical points of view. If one were to read only one of these books, Dr. Pratt's would probably be the one to choose because of his concise and penetrating depiction of the inner life of

the soldier. For anyone who is concerned about a broader perspective on the problems involved in demobilization, however, Mr. Wecter's carefully documented book will prove to be of cardinal significance.

A. W. Loos



S. WIRT WILEY, *History of Y.M.C.A.-Church Relations in the United States*. Association Press, 227 pages, \$2.00.

From experience as a Y.M.C.A. secretary, a member of the National Council of the Y.M.C.A. and committeeman in several capacities with the Federal Council of Churches of Christ in America, Mr. Wiley can speak with the combined authority of first-hand knowledge and workman-like research.

The story of the somewhat anomalous relationship of this Christian Association to churchly Christianity unfolds under Mr. Wiley's sympathetic treatment. He is objective, as a researcher should be. But he is evidently warmly disposed toward the churches and the Y. With him you will probably conclude that there has been, during these nearly one hundred years since the coming from England of the Y.M.C.A., remarkably little friction — either between the national or local branches of the Association and the churches. If you are ecumenically minded, you will want to give thanks to the Y. for its large place in the development of ecumenicity. If you are somewhat un-ecclesiastic, you will want to look with renewed appreciation at the ability of the Y. to work with ministerial groups, missionary bodies and more.

But if you are inclined to think the churches might have preserved their Christian uniqueness better — say, during the 20's — had they come less under the educational and sociological influence of the opportunistic theories and programs of the Y.M.C.A., then you will withhold some praise for the record of Y.-Church relations. Many will feel that when the Y.M.C.A. resigned praying for playing, it lost much or all of its right to retain its "C." — though Mr. Wiley never for a moment plays up this angle.

Wesner Fallaw

## *new books to vitalize your teaching* **Citizenship and the New Day**



BY PARLEY PAUL WOMER

This keen analysis of the foundations, shortcomings, and potentialities of American democracy offers excellent basis for building a sound Christian citizenry for the new era. An authority in the field of political idealism, Dr. Womer has tested and refined his ideas in the laboratory of experience — with students and citizen groups across the country. From this background he brings tested programs and procedures for developing a vital citizenship which is idealistic in character rather than subservient to political expediency.

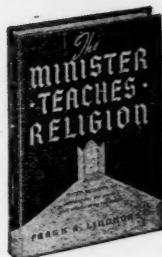
\$3

## **The Minister Teaches Religion**

BY FRANK A. LINDHORST

A recognized expert in the field of religious education here offers practical guidance for inaugurating a real teaching ministry. He shows how to discover the needs of the people, young and old, and how through definite aims based in those needs to lead them in the "growing processes of God." Based upon sound educational principles, this helpful book is devoted primarily to tested methods for teaching religion — methods that will aid church school teacher and supervisor as well as the pastor who wishes to understand and assist in their important work.

\$1



## **The Meaning of Human Experience**

By LYNN HAROLD HOUGH

Effective religious education must recognize and meet the need here brilliantly answered — modern man's urgent need for harmony, within himself and in relation to his world and to God. Dean Hough's wide-ranging examination brings together the Hebrew-Christian witness and the Humanist Tradition in an Evangelical Synthesis that sees all cultural streams converging in a living body of thought which interprets man to himself. This journey through centuries, civilizations, and worlds of thought brings deeper understanding of human experience and human need.

\$3



*at your bookstore*

ABINGDON-COKESBURY PRESS  
NASHVILLE 2, TENN.

## CURRICULUM MATERIALS

It is a happy day for the church and augurs well for the future when it produces materials for religious education such as those reviewed here. The contrast between some of these and the ordinary Sunday school texts indicates something of the advance that has been made in more progressive circles.

ROSEMARY K. KOORBACH, *My Home and Family*, Abingdon-Cokesbury, paper 50 cents. Kindergarten children and their teachers will have a lovely time with this course. The whole is in the child's world and is very natural. It is thoroughly religious in the best sense. The teaching of this course is a fine type of leadership training. While prepared especially for the vacation church school it will bring sunshine and delight into many a Sunday program.

JEANETTE PERKINS BROWN, *Friendship Magic*, Friendship Press, 128 pages, cloth \$1.00, paper 60 cents, is a primary unit especially for a new, mixed community. Stimulating and full of light on how to lead children.

GRACE W. MCGAYRAN, *Mpengo of the Congo*, Friendship, 127 pages, cloth \$1.00, paper 60 cents, is another thrilling study for primaries, full of accurate information about the Congo and of the thrill of Christian friendship. All three of these compare in print and format with the best public school books.

PEARL H. DOUGHTY, *As Jesus Grew*, Abingdon-Cokesbury, 175 pages, \$1.25. This is a cooperative vacation and weekday church school course for grades 3 and 4 but is equally good for the Sunday session. The material is so presented that the teacher, even if somewhat inexperienced, will be able to get some thrill out of teaching. Both teacher and pupils will be participants in learning and in doing. Stories and some hymns are included. There is a pupil's workbook.

ESMA R. BOOTH, *Nyanga's Two Villages*, Friendship, 127 pages, cloth, \$1.00, paper, 60 cents. Mrs. Booth knows her Congo and students get something of the feel of the country and its people.

FAYE D. FLYNT, *Our Living Book*, Bethany, 192 pages, \$1.25; pupil's book, 25 cents. This is another cooperative text that is just as good for Sunday school. It is for junior high or intermediates. It includes sections on Using the Bible, the Story it Tells, How the Bible Came, and Making it my Own. It is educative not only for children but for the teacher. The student's book is not the ordinary work book with a lot of blanks to fill in but a simple source book.

HELEN E. BAKER, *More About Africa*, Friendship, 122 pages, paper 50 cents. Here are three units for the junior high: What is Africa to me?, Africa and Christianity, and African and American Christians together. This would be a good study for most of us about Africa with its slender missionary organizations, its 53,000,000 Moslems and 6 to 8,000,000 Protestants. One gets a true insight into

the life of the people and their beliefs and practices. S. FRANKLIN MACK's *This Is Africa*, 25 cents, is an illustrated supplement. There is a wall map and a picture map of Africa, 50 cents, which help make the study vivid. Mrs. Booth's book, mentioned above, is also parallel reading.

KENNETH UNDERWOOD, *Christianity Where You Live*, Friendship, 182 pages, cloth, \$1.00, paper, 60 cents. "This book is a report on Protestant church work in camp and war industry communities, migrant and sharecropper areas, factories and labor unions, and wherever the going is tough in America. It is a story about the church in a period during which headlines were being made around the clock and more bombs and babies, brothels and boomtowns than ever before were being produced in America." The book makes even the casual reader sit up and take notice. It attempts to give an honest appraisal of what the church is doing and what is to be. It is full of concrete examples of stark needs and also of work being done. These all spell out the motto "Serve or shrivel" and "The only way to reach these people is to live, fight, and die with them." And much of the need is at one's own door. Here is stimulus for rural churches, colleges, pressure groups, boom towns, inter-racial situations, industrial and downtown churches, migrants, united efforts, and other situations with much concrete material with which to work.

MAUD UPTON, *The Church Among Uprooted Americans*, Friendship, 23 pages, 25 cents, gives discussion and program suggestions for use with *Christianity Where You Live*.

CLARENCE P. SHEDD, *A Century of Christian Student Initiative*, Association Press, 54 pages, 50 cents. This is a concise sketch of the Student Christian Movement which has meant so much to thousands of college people.

HANS WEIL, *Pioneers Of Tomorrow, A Call To American Youth*, Association, 81 pages, \$1.25. It is interesting to see our youth through the eyes of a European-born educator. The book is well written and should stimulate college students to have a sense of vocation, to see how great a task is to be done, and to prepare themselves for their part. It ought to lead many to see the importance of teaching as a life work.

ETHEL L. SMITHER, *Primary Children Learn at Church*, Abingdon-Cokesbury, 170 pages, \$1.00. There is no excuse for primary teachers to blunder along blindly when there are such helpful books as this available. It grows directly out of first hand experience with children and is full of insight, concrete situations and helpful materials and references. And throughout there is the religious or spiritual note and interpretation.

HENRY P. VAN DUSEN, *They Found the Church There*, Scribner, 148 pages, \$1.75. The armed forces in the Pacific discovered, many to their huge surprise, that there were Christian natives in all sorts of out of the way places and

islands. The reception was that of brothers rather than, as on cannibal islands, as pot-boilers. Dr. Van Dusen has collected many of these first hand reports sent home by members of the forces. It makes heartening reading for all who believe in the church, and must be astonishing to others.

IRWIN G. PAULSEN, *The Church School and Worship*, Abingdon-Cokesbury, 160 pages. The shallow and silly criticism that religious education leaves out God is amply refuted by the great attention given to worship and the succession of books on helping every department in the church to share in vital experiences of worship. The author discusses worship and its functions, the worship of the little child and of youth, training in worship, and private devotion. There is a tendency occasionally not to center worship in God (page 50), and to be adult, and surely the interpretation of some symbols needs revising (page 150). The author rightly makes worship, the vital experience of God, the core of the program.

BOB JONES, JR., *How to Improve your Preaching*, Revell, \$1.50. Preaching doubtless needs to be improved but this is not the book to do it. It speaks from a past age. Here are two quotations: "Higher criticism, 'modernism', and so-called liberalism have denied the inspiration of the Word of God and sought to undermine its authority." "There is no such thing as a 'Social Gospel'". Has the author not heard of the sermon Jesus preached in his home town synagogue? The assertion is made that every sermon must be from a scripture text or passage. Peace to Amos and Isaiah and the Nazarene! It will comfort some to be told that, "The Church is nowhere in the Bible commissioned to spend herself in the reformation of the world, and she is not commanded of her Lord to be primarily concerned with social evils." The author also confuses the Bible with all truth. One more quotation: "A Scriptural reference may be introduced thus: 'The Holy Spirit gives us these words through John' . . .".

STEWART HARRAL, *Public Relations For Churches*, Abingdon-Cokesbury, \$1.00. Public relations is not the same thing as publicity. "No public relations program has ever succeeded in an atmosphere of defeatism and pessimism" but through "great faith and courage" and being "a living force in the community." "Unemployment among laymen is a weak point in church setups." "Churches should be both useful and beautiful. ~~Any~~ without beauty is a degradation of function." This is a stimulating and practical book for both large and small churches to put into the hands of minister and laymen.

Kenneth Underwood's book mentioned above and this one together are a good tonic for churches beginning their winter programs.—A. J. W. Myers.



*Toward a New Curriculum. 1944 Year Book,*

Department of Supervision and Curriculum, N.E.A., 191 pages, \$2.00.

ERNEST B. CHAMBERLAIN, *Our Independent Schools*, American Book Co., 1944, 212 pages, \$2.00.

These two books in the field of general education represent tendencies to evaluate present procedures in the light of changing social conditions. The first deals with various experiments in widening the curriculum to meet all age groups, and in seeking to meet specific needs. It shows how communities are able to provide whatever educational programs they need, when they have a few creative leaders and are able and willing to spend the money on their projects. The ideals in many of these new undertakings are excellent, and the educational methods sound. The editors see the trends toward making the school "a shared experience in cooperative living," where "learning is an active process," and where habits and attitudes are "learned under circumstances as nearly possible as those that will attend the use of the learnings." In "Education for personal living," "Education through community service," "Education through work," and other objectives these editors recognize new kinds of experience necessary for a changing world. The book is stimulating to all interested in the comprehensive task of spiritual education, but the question a reader asks at every turn is how many teachers are being prepared for these enlarged and critical responsibilities. The school cannot do these alone, and teachers cannot assume major tasks of the kind outlined unless they are selected as superior people and trained accordingly. The job is a cooperative one, for homes, schools, churches, and other agencies.

The second book is a study of independent, or private, schools, in which the author seeks to make a case for the private school. The book lacks exact data, but it is an interesting rough appraisal of what private schools have done, and what their function is in the days ahead. After reading the above Yearbook of the N.E.A., one wonders if private schools of the traditional type are doing as much as these experimental ventures of community schools adapted to local needs. The independent schools have more hope of implanting ideals by their special attention to religion and morals, but perhaps the editors of the Yearbook recognize the problem of transfer of training, and sense the more effective way of learning by doing under wise guidance in a democratic situation.—Ernest J. Chave.



SCOTT FRANCIS BRENNER, *The Way of Worship*. Macmillan, 200 pages, \$2.00.

Two basic concepts — worship and unity — are being emphasized in Christian churches today. Dr. Brenner's book seeks to bring the two together. The sub-title of the book is "A Study in Ecumenical Recovery." The thesis is, "liturgical worship is the way to church unity." In Dr. Brenner's analysis of the nature of Christian liturgical worship he finds

that the Eucharist is basic. The way of worship in the early church, according to Dr. Brenner, shows that one part came from the Synagogue — that part was the liturgy of the catechumens — and the central part came from the upper room experience of Jesus — that part was the liturgy of the faithful. Together these two liturgies constitute the way of worship.

Dr. Brenner's conclusion is: "We must, and by the initiative and help of God we will recover that way of worship which was and ever shall be the way of worship within the church, even the way which the Lord himself ordained. We will recover the traditional liturgical manner of worship, together with its Word and its Sacraments; and in doing so we shall have a new apprehension of the presence and purpose of God, and we shall gain for ourselves and our children a church, nay The Church, united and strong. Our ways will give place to The Way, and our churches will give place to The Church."

John R. Mott has written the introduction to this book. An ecumenical liturgy in outline is given in the appendix and adds to the practicality of the book. Likewise four eucharistic prayers, which the author considers normative, and a glossary on ecumenical worship enrich the book.

There are persons — and the reviewer is one — whose analysis of worship would cause them not only to prefer that the book be entitled *a way of worship*, but also to find in worship a social responsibility which is not clarified in this book. However, here is a stimulating book which is well documented and which clearly sets forth a much needed corrective in a search for the reality in worship. This book is a definite contribution to corporate worship and to Church unity. It is rich in thought, catholic in outreach, and constructive in approach.—*Leonard A. Stidley.*



DANIEL F. REILLY, O.P., *The School Controversy* (1891-1893). The Catholic University of America Press, 1944, 302 pages.

Those who are currently interested in the teaching of religion in the public schools and who find it necessary, therefore, to reexamine the traditional relation of church and state in this connection, will find this book almost exciting reading. The "school controversy," to which Father Reilly refers, was the one which arose at the end of the nineteenth century over the proposal of Archbishop Ireland of St. Paul, Minnesota, for a "Christian state school."

Ireland, a great admirer of the American public school, wished that its benefits might become the possession of all the children of all the people regardless of creed. The chief obstacle he saw to the achievement of this end was the omission of religion from the public school curriculum. To overcome this ob-

stacle, the Archbishop gave his approval to a plan in both Faribault and Stillwater, Minnesota, whereby public authorities were to lease parochial school buildings at a nominal rental. The school subsequently conducted in these buildings was to be a combination of public and parochial school features. During the official hours when the school was open, the school was to be like any other public school in respect to curriculum, texts, and methods of instruction. Furthermore, it was to be open to the inspection and supervision of the superintendent and board of education. Religious instruction was given optionally only before school formally opened in the morning. The teaching staff, it was tacitly agreed, might be recruited from Catholic teaching orders and were to retain their positions and be paid by the public so long as they were certified and performed their teaching functions satisfactorily.

Although Ireland's proposal was not altogether new, the plan having already been in operation a score of years as the Poughkeepsie Plan in New York, it aroused a storm of controversy at this time. Most historical accounts hitherto leave the impression that the principal opposition to this proposal came from the side of the Protestants. As a matter of fact, as Father Reilly describes so well, there was as great, if not even greater, opposition in Catholic circles. Among both the Catholic laity and the Catholic clergy there were many who were indignant over the concessions which they thought that Archbishop Ireland was making to the state control of education. If anyone thinks that acrimonious controversy only takes place between Protestants, he certainly should read the story of this controversy from the Catholic side.

The philosophical point at issue in all this controversy concerned the independent right of the state to educate. The traditional view of the Catholic Church had been that the state had no such right. Archbishop Ireland seemed to imply that it had. He was later supported in this contention by a brochure written at the instance of Cardinal Gibbons of Baltimore by Thomas Bouquillon, eminent professor of moral philosophy at the Catholic University. Father Reilly reviews this brochure and the bitter war of pamphleteering which followed its publication. The whole controversy was finally only quieted by an appeal to Rome and of this, too, Father Reilly gives a very illuminating account.

In preparing his account the author assembled a wide array of documentation. Some of the correspondence to which he refers is especially intriguing, indeed, almost spicy. Other source material is published for the first time. All in all, the account makes very interesting, even entertaining, reading. It reviews pages of American educational history which have been sadly neglected by authors of general texts. In the future, ignorance of the facts will certainly no longer be a defense for omitting them from their proper place in more general histories of education.—*John S. Brubacher.*



GOLDIE STONE, *My Caravan of Years*. Bloch Publishing Co., \$2.75.

Too few books have been written that deal with techniques of Americanization processes. *My Caravan of Years* is such a book, and will be welcomed by the thousands of social workers, particularly those in the field of group work, who have for years been dealing with the first and second generation of foreign born.

The book is a warm human interest story, told by a Jewish immigrant girl, who came to these United States at the age of 16 and found herself in situations not unlike those of the immigrants who came to the United States beginning with 1881 which represents the period of atrocities and pogroms in Russia and in Poland, or similar atrocities and pogroms that began in 1892 and 1943 in Roumania, which atrocities and pogroms were largely responsible for the tremendous immigration of East European Jewry into these United States.

There are extremely interesting passages in the first 80 pages of the book, dealing with the Old World. The following is one of a great many illustrations.

Here the author describes the friendship between her father and the Bishop Gregory, a Greek Catholic Bishop, who lived in the same town. The author, as a little girl, followed her father and the Bishop to the study. She leaned against the bookcase near the door. The Bishop gave a deep sigh of content, and as he sat down, he looked at the little girl and beckoning her to come forward, asked, "Tell me, my child, what are you studying?" And our author tells us that she was so thrilled with Isaiah, that like a flood of dammed up water, the floods pressed forward to flow forth, and so, without urging, she began to sing the verse, "Nahmu, Nahmu, comfort yourself, comfort yourself, Oh my People." The Bishop listened patiently, and with evident approval. Then he nodded admiringly, "The 50th Chapter of Isaiah, and in the very language of Isaiah bridging almost 3,000 years." And he said, "My child, you are a daughter of a strange people. Are you then preparing for your first communion? I understood that only boys are required to read from the Torah when they attained 13 years of age. It is mentioned of our Saviour that he took part in this communion."

This scene, in the author's life, is given vividly and covers many pages of most interesting reading with comparable, positive and constructive lessons of the "give and take" in religious discussion between a wise Catholic Bishop and a Hebrew scholar.

The section of the book that describes "The Broadening Horizon" is the experience of the author's life in the second largest American city, where she has lived for 50 years, and where she describes, as only a pedagogue would, the negative values of Americanization activities in our public schools, as well as the

activities in the field of teaching the foreign born English.

Here just one illustration of many will suffice to give the reader the author's impression. For example, the author was horrified when she went to night school, at the age of 16, at the lack of pedagogical judgment used both in the text book and by the teachers, in teaching foreigners English.

Here she refers to a scowling Polish stevedore, that sat next to her who was called upon to read from a text book. He thrust out his jaw aggressively and read what the author thinks is about as stupid a phrase to be read by an adult foreigner, as one can imagine. "Does the pretty black cat like the white milk? Yes, the pretty black cat does like the white milk."

In her chapter, "Realism and Idealism" she closes her book with the following. "If these words and thoughts seem inadequate, then I can plead only this, that out of my love for America, and of its great and liberal institutions do I speak, for if the years have given me, an immigrant, the right to call myself a little part of American life, then the years have given me a blessed thing indeed."—Philip L. Seman.



JOSEPH TENENBAUM, *Peace for the Jews*. American Federation for Polish Jews, 182 pages, paper.

The author writes with all the controlled passion of a member of a race that has endured persecution through generations and has stood more in recent years than human beings could be expected to stand. When he accuses Britain, the United States and diplomats generally of fraud and deceit it can be understood. Doubtless the British Government "view with favor the establishment in Palestine of a national home for Jewish people" just as much as at the time of the Balfour Declaration. But when the Nazis were secretly fomenting Arab-Jewish hatred, when Britain stood alone and civilization was on the very brink of the precipice, as is now known, it would have been madness to arouse Moslem antagonism and so commit the suicide of civilization. Why do not some of the nations that are vast land owners, such as Canada, the United States, Brazil, Argentina, the Belgian Congo, French Africa, The Union of South Africa, China or Russia give land for the Jews? It would be a blessing to the world and would itself be thrice blessed.

Here is a serious suggestion: Why not offer the Jews New Guinea? It is three and a half times larger than Great Britain, is in the tropics but has high mountain ranges so enjoys a great variety of climate. It is most fertile. It has been under the control of Holland, Germany and Australia. Germany has no longer any claim, Australia has no lack of land, and a Jewish state here would be a great bulwark to her and to the Dutch Indies. —A. J. W. Myers.

## BOOK NOTES

SAMUEL H. ADAMS, *A. Woolcott, His Life and His World*. Reynal & Hitchcock, 386 pages, \$3.50.

In this excellently written biography one finds the life story of a great American literary critic. A graduate of Hamilton College, Alexander Woolcott decided upon a newspaper career, rapidly rose in his profession, wrote voluminously, made hundreds of friends among the great and the would-be great, became the "Town Crier" of radio, traveled somewhat (to Russia and China), amassed a good deal of money which he freely spent, and then died. His life was colorful and significant. Mr. Adams turns it into a good story.—*A.R.B.*



W. E. ARMSTRONG, E. V. HOLLIS, and H. E. DAVIS, *The College and Teacher Education*. American Council on Education, 1944, 311 pages, \$2.50.

This is a report of a cooperative study of teacher education made by twenty collegiate institutions over a period of four years. It brings out the difficulties of training teachers in a period when the philosophy of education is undergoing some radical changes. The range of schools is wide and the report on new experimental improvements is most interesting. It deals with personnel guidance, curricula, and methods of training, with the constant question as to the degree to which the faculty as a whole hold a functional view of education. There is no attempt to draw general conclusions, but reports of the different contrasting points of view lift out the salient problems for any institution to consider. The needs of people and communities are kept in the forefront of attention, and ideals are high.—*E.J.C.*



CARROLL ATKINSON, *Pro and Con of the Ph.D.*, 172 pages, \$2.00, and *True Confessions of a Ph.D.*, 88 pages, \$1.00. Both published by Meador in Boston.

About 1937 the author received his doctorate at Peabody. Shortly afterwards he wrote his "true confessions", in which, with humor, sometimes grim, he describes his educational progress through college and through graduate school. Though he sometimes damns his degree, he is proud of it!

Educational journals have published many major articles about the Ph.D., many praising, and many blaming. *School and Society* has carried much of this material. Dr. Atkinson has selected the forty articles he considers most significant, and weaves their points of view into his *Pro and Con*. It makes stimulating reading, and leaves one with the feeling that a number of important changes are in order.—*W.H.G.*

*The Bahá'í Centenary: 1844-1944*. Bahá'í Publishing Committee, 253 pages.

"The declaration of His mission made by Ali-Muhammad, the Báb, on May 23, 1844 in the city of Shiréz, Persia, inaugurated the era of spiritual knowledge and world civilization." (Page IX).

"Inevitably His physical being was slain, His followers martyred, His purpose resisted". . . The story of his martyrdom is full of the miraculous (pages 6 and 11). He, of course, lives.

Among the truths for which Bahá'í stands are these: the oneness of humanity, the guidance of the Spirit, religion must accord with science and reason, independent investigation of truth, equality between men and women, abandoning of prejudice, universal peace, universal education, a universal language, solution of the economic problem, and an international tribunal. (Page XIV).—*A.J.W.M.*



GEORGE A. BAITSELL, Editor, *Science in Progress*, Fourth Series. Yale, 331 pages, \$3.00.

Biennially the National Sigma Xi Lecture-ships are drawn upon for papers presenting the most significant advances in science in various fields. This is the fourth volume, and presents reports of progress in the past two years. Five of the papers are in the realm of the physical sciences — Streams of Atoms, Adventures in Vacuum Chemistry, the Mathematical Nature of Physical Theories . . . and six of them deal with functions of living matter — psychological aspects of Military Aviation, Energy and Vision, Blood and Blood Derivatives. . . .

Written for an audience trained in science, the book nevertheless contains many sections which are comprehensible to a generally educated man. It leaves either reader with a feeling of awe.—*G.M.C.*



ALEXANDER BAKSHY, Translator, *Seven Plays of Maxim Gorky*. Yale, 396 pages, \$3.75.

Maxim Gorky, the Russian playwright and author, died ten years ago. He grew up a rebel, and his attitude toward life shows through all his works. He felt himself in real sympathy with the rebellion of twenty-five years ago. Mr. Bakshy has translated seven representative full plays into excellent English, preserving at the same time the colloquial nature of the narrative.—*C.J.W.*



ANDREW W. BLACKWOOD, *Pastoral Work*. Westminster, 252 pages, \$2.00.

Out of a long and significant career, a successful minister writes this practical "how to do it" book for ministers. Not alone for experienced ministers whose thought and technique may be stimulated, but new ministers, just embarking on a career. First days in his new field, the place of a pastor's wife, the typical pastoral call and why and how, ways to attract men and children, claims of the sick

room and to those who have experienced deep sorrow — every occasion a minister meets. The counsel is wholesome throughout.—E.L.D.

CLARENCE L. CHATTO and ALICE L. HALLIGAN, *The Story of the Springfield Plan*. Barnes & Noble, 201 pages, \$2.75.

Springfield, Massachusetts, is a typical industrial city of 160,000 people from many races, religions, cultures, and levels of society. Prejudices ran high before a committee of public school people began an intelligent crusade. In five years time most of the prejudices were gone. In this very readable book, two people who worked at the heart of the committee tell how the planning was done, how it was carried out and expanded.—P.R.C.

WILLIAM C. CRAIG, and RALPH R. SOKOLOWSKY, *The Preacher's Voice*, Wartburg Press, 132 pages, \$2.00.

Two instructors in public speaking give the benefit of their wide experience to all who must use their voices in giving public addresses, with special reference to the part that the human voice plays in the work of the preacher. A large section is given to the physiology of voice production with many illustrations to show how speech is produced. Attention is called to the common ills of the preacher's voice, suggesting ways in which these difficulties may be prevented. Vocal exercises are presented whereby the voice of the individual may be used to the best advantage. Since effective public speaking depends in large measure upon the proper use of the human voice, this book can be an invaluable aid to the preacher.—R.W.S.

RACHEL D. DUBOIS, *Build Together Americans*. Hinds, Hayden & Eldredge, 270 pages, \$2.00.

SPENCER BROWN, *They See for Themselves*. Harper, 147 pages, \$2.00.

These two books deal with important phases of Intercultural Education. Mrs. DuBois is a pioneer in this field, and Spencer Brown is one of the many teachers who have begun to put methods into operation. In her book, after discussing some of the basic problems of prejudice and intolerance, Mrs. DuBois gives illustrations of ways in which the assembly period in public schools has been used to centralize study and discussion of the issues involved in different communities. Mr. Brown gives a clear description of what has been done in using the documentary play, or "Living Newspaper", in the schools. He especially emphasizes the need for young people seeing things for themselves, and drawing their own conclusions. After telling the process of analyzing a given situation, gathering data suitable for dramatization, and organizing it into a socialized form, he gives three examples of these types of plays. Both books are full of suggestions for those who are willing to do something constructive with young people in correcting social and racial attitudes.—E.J.C.

ANNE S. DUGAN, MARY E. MONTAGUE, and ABBIE RUTLEDGE, *Conditioning Exercises for Girls and Women*. A. S. Barnes, 116 pages, \$2.50.

In 9 x 11 format, these three teachers at Texas State College for Women at Denton, state clearly the theory and philosophy of physical development in women, go into the physiology, hygiene and psychology of the processes, and give specific instructions for a large number of simple exercises to accomplish specific ends. Instructions are clearly illustrated in black and white drawings.—P.N.

PAUL N. ELBIN, *The Enrichment of Life*. Association Press, 87 pages, \$1.50.

President Elbin, of West Liberty State College in West Virginia, speaks at college chapel. He has selected ten of his more significant addresses, put them into literary style, and here they are. The purpose of education, he maintains, is the enrichment of life. These very stimulating addresses revolve about that theme.—P.G.W.

SOPHIA L. FAHS, *Jesus the Carpenter's Son*. Beacon Press, 160 pages, \$2.00.

Out of her own long study of Jesus, Mrs. Fahs has come to see in him a very human, natural person. She writes his biography in that way. Jesus was the son of a carpenter, a normal boy who ran with other children, grew up into healthy young manhood, was sincerely religious, became a teacher, succeeded in his life work for a brief period, and was finally executed by a semi-comprehending Roman.

She writes for early teen-age children, who in a single reading will come to understand Jesus and appreciate in him the good human qualities that were his. Attractively illustrated by Cyrus LeRoy Baldridge.—R.C.M.

GEORGE M. GIBSON, *The Story of the Christian Year*. Abingdon-Cokesbury, 238 pages, \$2.50.

Many of the celebrations of Christianity have their roots in Jewish and pagan history. Some had their origin within Christianity itself, such as our modern Thanksgiving day. Dr. Gibson, vigorous Chicago pastor, traces the origin and history of these numerous festivals, shows how they developed in richness of observance and in significance, and how some of them became corrupted. Then he makes application of the principle of the Christian Year in English Protestantism, and finally in the United States. His book will be of immense value to ministers, many of whom need to organize their programs in terms of seasons.—T.D.E.

ROY R. GRINKER and JOHN P. SPIEGEL, *Men Under Stress*. Blakiston, 484 pages, price not indicated.

The two authors are psychiatrists who have concentrated upon air warfare, working with combat soldiers overseas, and with returnees hospitalized for rehabilitation. All men, they say, are subject to stress, and if the stress is

great enough, they may suffer personality and bodily shocks of very severe nature. Their analysis of the conditions, and of the results of stress, is very carefully made, in non-technical language. It will prove of inestimable value to psychiatrists, and may be read comprehendingly by non-psychiatric people of intelligence. —A.H.



RAYMOND HENRI, *Iwo Jima, Springboard to Final Victory*. U. S. Camera, 96 pages, paper 50c, boards \$1.75.

Here are a hundred and some photographs covering the terrific twenty-six days (and 4300 lives) it required to capture this little eight square mile bit of land and destroy the 23,000 Japanese who defended it. Captain Henri was an eye-witness, and his account is filled with stories of individual heroism. —R.P.T.



SEWARD HILTNER, Editor, *Clinical Pastoral Training*. Federal Council of Churches, 176 pages, \$1.00.

This is a well edited report of the National Conference on Clinical Training in Theological Education, held in Pittsburgh, June 1944. It is the first publication of its kind and opens up some interesting problems for the preparation of ministerial students. Though the term "clinical" is used repeatedly, its designation is rather vague. It is far more than the original "bed-side" ministry, and institutional service of a chaplain, including all forms of counseling by the clergy. Evading all naturalistic interpretations of religion, and yet not emphasizing supernaturalistic elements in the healing process, the discussions do not make clear just what religion is supposed to contribute to the work of the psychologist and medical doctor. The need for contact with human beings in preparation of a minister is stressed, but the old dualism persists. Social Science courses are pre-professional, and clinical training is an added extra, while history of religion and theological abstractions are the high vitamin food for theological students. —E.J.C.



THE INTER-COUNCIL FIELD DEPARTMENT, *Plan Book, American Cooperative Christianity*. 96 pages, 20 cents.

A description of the working plan of seven inter-denominational agencies to function more effectively in closer cooperation is presented in brief form. The purpose of each organization and its field of operations are given in a concise statement, and the proposals for cooperative services are outlined. The book reveals a marvelous amount of machinery, but does not appraise the religious products. Whether that which is being done more effectively is what ought to be done remains a question. —E.J.C.

*Life in Montana, as seen in Lonepine, a small community*. Prepared by the Montana Study of the University of Montana, 112 pages.

The Montana Study (described in the July-August issue of RELIGIOUS EDUCATION, 198-205) is a research project to study ways of stabilizing and enriching the homes and small communities of the state, and helping the University better serve the state. The committee in charge has prepared this booklet for the use of small community study groups of from twelve to thirty-five people. Ten topics are suggested for weekly meetings: Why we are here; Our town and our people; Montana, a place to live; The future of Montana; How to make life better in our town, and other topics. Each is carefully prepared, stating a good many facts and raising a good many questions for the study group to explore about their own town. While the material deals with the one state and its particular problems, the procedure is one with which every community leader should familiarize himself — and the best way to do it is to ask the folk at Missoula for a copy. —L.T.H.



TOM MALONEY, *Judy at the Zoo*. U. S. Camera, 56 pages, \$1.00.

Judy is the little girl who went to the children's zoo in Central Park, New York, and saw the ducks and rabbits and calf and guinea pigs, and fed them all, and had a good time. Four to eight year olds will enjoy the stories and the excellent photographs. —T.B.A.



DONALD C. PEATTIE, *Immortal Village*. U. of Chicago, 201 pages, \$2.75.

There are many immortal villages, says the author, scattered throughout Mediterranean lands. Venice, where he lived three years, is one of them. He writes its history from earliest stone age times to the present. Destroyed often, as many times rebuilt, it lives on, the customs and the blood of its even remote ancestors vital still. A literary gem. —C.T.



ARTHUR E. TRAXLER, *Techniques of Guidance*. Harper, 394 pages, \$3.50.

Enormous progress has been made since Binet's time in the development of methods for testing and interpreting various abilities in people. Tests of intelligence, personality, interests, achievements and aptitudes have appeared by the hundreds. Many have survived and been perfected. Dr. Traxler, whose career with the Educational Records Bureau has brought him prominently into the evaluative phases of the process, here states clearly the objectives of guidance, the processes by which it is aided, and describes most of the many existing tests. A valuable study for any educator. Unfortunately, while treating of tests for elementary, secondary and higher school, he limits himself to these fields, and makes no mention whatever of tests in the field of religion. —L.T.H.

INDEX  
to  
Volume XL  
of  
Religious Education  
January, 1945  
to  
December, 1945



# RELIGIOUS EDUCATION

## Index to Volume XL—1945

### A

- An Analysis of the Service Motive, WOOD, CLARA .....105  
 "And Thy Neighbor as Thyself", FLORENCE W. KLABER .....146  
 Audio-Visual Aids in Religious Education, ALEXANDER B. FERGUSON .....329

### B

- BECK, MRS. AUGUST; MURPHY, RUTH E.; MILLER, ELSIE L.; and REYNOLDS, RUTH,  
 Visual Methods and Materials with Children .....347  
 Biblical Archaeology and Religious Education, MAY, HERBERT G. and STIDLEY, LEONARD A. 235  
 BICKHAM, MARTIN HAYES, The Emergence of a New Morale .....92  
 BLUMENFIELD, SAMUEL M., Twenty Years of the College of Jewish Studies, Chicago .....223  
 BOISEN, ANTON T., Cooperative Inquiry in Religion .....290  
 A Book about the Bible — a review, SEMAN, PHILIP L. ....306  
 Book Reviews and Notes .....48, 115, 177, 246, 308, 368  
 BOWEN, T. HASSELL, The Church Related College and Lay Leadership .....33  
 BOWER, WILLIAM CLAYTON, The Training of the Ministry for a New World Order .....12  
 BROWNELL, BAKER, A Project in Educational Reorientation .....198

### C

- Can We Count on the Availability of Films?, ROGERS, WILLIAM L. ....362  
 A Case for the Released Time School, HILL, HORATIO S. ....172  
 Christianity and the Cultural Crisis — a review, COE, GEORGE A. ....304  
 The Church Related College and Lay Leadership, BOWEN, T. HASSELL .....33  
 Church Schools for Sunday Schools, FALLAW, WESNER .....100  
 COE, GEORGE A., Christianity and the Cultural Crisis — a review .....304  
 COE, GEORGE A., The Strategy of the Religious Education Association .....65  
 A Common Sense Approach to the Nature and Function of the Church, GARDNER, FRANK  
 N. ....174  
 Community in America — Problem and Opportunity: A Symposium .....193-217  
 Cooperative Inquiry in Religion, BOISEN, ANTON T. ....290  
 CRAWFORD, JESSIE DELL, Religion in the Junior College .....162  
 Cultural Significance of Cooperative Community Planning and Action, GATES, SHERWOOD ..193

### D

- DE LOURDES, SISTER MARY, Intercultural Education in and through the Nursery School ..133  
 Differences in Religious Ideas and Attitudes of Children Who Go to Church and Those  
 Who Never Attend, WHEELER, LESTER R. and VIOLA D. ....149  
 Directors of Religious Education in Rural Larger Parishes, WYCKOFF, D. CAMPBELL .....86  
 DAKIN, MILDRED M., Protestant-Catholic Good-Will Effort: The Question of Objectives ..129

### E

- Education for the Christian Ministry: A Symposium .....3-22  
 Educational Values in Field Work, WOODWARD, RALPH L. ....18  
 EISENBERG, AZRIEL, A Guide to Audio-Visual Aids in Jewish Religious Education .....355  
 Emergence of a New Morale, BICKHAM, MARTIN HAYES .....92

### F

- FALLAW, WESNER, Church Schools for Sunday Schools .....100  
 FERGUSON, ALEXANDER B., Audio-Visual Aids in Religious Education .....329

### G

- GARDNER, FRANK N., A Common Sense Approach to the Nature and Function of the  
 Church .....174  
 GATES, SHERWOOD, The Cultural Significance of Cooperative Community Planning and  
 Action .....193

GLAZIER, KENNETH MACLEAN, Religion in Higher Education in Canada .....	27
A Group of Eight Year Olds Find New Friends, WRIGHT, DOROTHY .....	140
Group Work in Religious Education, HALL, L. K. ....	257
Growth Through Cooperation: A New Type of Religious Revival, WYKER, JAMES D. ....	82
A Guide to Audio-Visual Aids in Jewish Religious Education, EISENBERG, AZRIEL .....	355

H

HALL, L. K., Group Work in Religious Education .....	257
HANNA, C. MORTON, In Unity There is Strength .....	75
HILL, HORATIO S., A Case for the Released Time School .....	172
HOCKMAN, WILLIAM L., How to Use Films and Slides .....	336
HONOR, LEO L., The Religious Education Association is an Inter-faith Fellowship .....	192
How the Fifth Grade Wrote the "Big Poem", OWSLEY, ALICE .....	283
How to Use Films and Slides, HOCKMAN, WILLIAM L. ....	336
HYND, J. HUTTON, Objectives in Religious Education: A Panel Discussion .....	97
HYSLOP, RALPH DOUGLAS, The Right Men for the Ministry .....	3

I

Index to RELIGIOUS EDUCATION, 1945 .....	379
Intercultural Education in and through the Nursery School, DE LOURDES, SISTER MARY ..	133
Inter-Varsity Christian Fellowship and the Lacks in the Student Christian Movement Program Which its Rise Reveals, VOLZ, VERNA C. ....	270
In Unity There is Strength, HANNA, C. MORTON .....	75

J

JONES, PHILIP COWELL, Some Pertinent Questions .....	256
--	-----

K

KEPLER, THOMAS S., Pre-Theological Training .....	8
KLABER, FLORENCE W., "And Thy Neighbor as Thyself" .....	146

L

LANDIS, BENSON Y., Why a Protestant Town and Country Church Movement? .....	67
LIMBERT, PAUL M., What Group Work Means for Religious Education .....	263
LINDHORST, FRANK A., Regional and Area Programs .....	352

M

MARAMARCO, PHYLLIS N., Teachers and Parents .....	297
MAY, HERBERT G. and STIDLEY, LEONARD A., Biblical Archaeology and Religious Education	235
MILLER, ELSIE L.; REYNOLDS, RUTH; BECK, MRS. AUGUST; and MURPHY, RUTH E., Visual Methods and Materials with Children .....	347
MORTON, IRA A., Religious Motive in Education .....	23
MURPHY, RUTH E.; MILLER, ELSIE L.; REYNOLDS, RUTH; and BECK, MRS. AUGUST, Visual Methods and Materials with Children .....	347

N

NELL, GEORGE, Visual Aids Used in Catholic Religious Education .....	358
The New Day in Visual Religious Education, VIETH, PAUL H. ....	325

O

An Objective Approach to the Study of Worship, WILLIAMS, J. PAUL .....	218
Objectives in Religious Education: A Panel Discussion, HYND, J. HUTTON .....	97
OWSLEY, ALICE, How the Fifth Grade Wrote the "Big Poem" .....	283

P

PALMER, MARY LEIGH, Recent Developments in Visual Religious Education .....	321
PALMER, MARY LEIGH, Where to Find Further Help .....	364

Pre-Theological Training, KEPLER, THOMAS S. ....	8
The Problem of Good and the Problem of Evil, REICHLER, MAX .....	280
A Project in Educational Reorientation, BROWNELL, BAKER .....	198
Protestant-Catholic Good-Will Effort: The Question of Objectives, EAKIN, MILDRED M. ....	129
Protestant Churches in New Industrial Areas, ROBERTS, W. GLENN .....	206

## R

Recent Developments in Visual Religious Education, PALMER, MARY LEIGH .....	321
Regional and Area Programs, LINDHORST, FRANK A. ....	352
REICHLER, MAX, The Problem of Good and the Problem of Evil .....	280
Religion and Race in Education: A Symposium .....	129-148
Religion in Higher Education in Canada, GLAZIER, KENNETH MACLEAN .....	27
Religion in the Junior College, CRAWFORD, JESSIE DELL .....	162
Religious Education and the Spiritual Values of Rural Life, SMATHERS, EUGENE .....	70
The Religious Education Association is an Inter-faith Fellowship, HONOR, LEO L. ....	192
Religious Education in a War-Shocked World: A Discussion Outline .....	111
Religious Motive in Education, MORTON, IRA A. ....	23
REYNOLDS, RUTH; BECK, MRS. AUGUST; MURPHY, RUTH E.; and MILLER, ELSIE L., Visual Methods and Materials with Children .....	347
The Right Men for the Ministry, HYSLOP, RALPH DOUGLAS .....	3
ROBERTS, W. GLENN, Protestant Churches in New Industrial Areas .....	206
ROGERS, WILLIAM L., Can We Count on the Availability of Films? .....	362

## S

SEMAN, PHILIP L., A Book about the Bible — a review .....	306
SEMAN, PHILIP L., The Wider and Wiser Use of the Church Plant .....	213
SMATHERS, EUGENE, Religious Education and the Spiritual Values of Rural Life .....	70
Some Pertinent Questions, JONES, PHILIP COWELL .....	256
STIDLEY, LEONARD A. and MAY, HERBERT G., Biblical Archaeology and Religious Education ..	235
Strategy of the Religious Education Association, COE, GEORGE A. ....	65

## T

Teachers and Parents, MARAMARCO, PHYLLIS N. ....	297
Training Volunteer Lay Leaders in Rural Parishes, WILLIAMSON, RALPH L. ....	78
Training of the Ministry for a New World Order, BOWER, WILLIAM CLAYTON .....	12
Twenty Years of the College of Jewish Studies, Chicago, BLUMENFIELD, SAMUEL M. ....	228

## V

VIETH, PAUL H., The New Day in Visual Religious Education .....	325
Visual Aids Used in Catholic Religious Education, NELL, GEORGE .....	358
Visual Methods and Materials with Children, MILLER, ELSIE L.; REYNOLDS, RUTH; BECK, MRS. AUGUST; MURPHY, RUTH E. ....	347
Visual Religious Education: A Symposium .....	321-367
VOLZ, VERA C., The Inter-Varsity Christian Fellowship and the Lacks in the Student Christian Movement Program Which its Rise Reveals .....	270

## W

The Weekday Church School in California, WINTERS, MARGUERITE .....	43
WENGER, SAMUEL B., What Prison Inmates Think of God .....	39
What Group Work Means for Religious Education, LIMBERT, PAUL M. ....	263
What Prison Inmates Think of God, WENGER, SAMUEL B. ....	39
WHEELER, LESTER R. and VIOLA D., Differences in Religious Ideas and Attitudes of Children Who Go to Church and Those Who Never Attend .....	149
Where to Find Further Help, PALMER, MARY LEIGH .....	364
Why a Protestant Town and Country Church Movement?, LANDIS, BENSON Y. ....	67
Wider and Wiser Use of the Church Plant, PHILIP L. SEMAN .....	213
WILLIAMS, J. PAUL, An Objective Approach to the Study of Worship .....	218
WILLIAMSON, RALPH L., Training Volunteer Lay Leaders in Rural Parishes .....	78
WINTERS, MARGUERITE, The Weekday Church School in California .....	43
WOOD, CLARA, An Analysis of the Service Motive .....	105
WOODWARD, RALPH L., Educational Values in Field Work .....	18
WRIGHT, DOROTHY, A Group of Eight Year Olds Find New Friends .....	140
WYKER, JAMES D., Growth Through Cooperation: A New Type of Religious Revival ....	82
WYCKOFF, D. CAMPBELL, Directors of Religious Education in Rural Larger Parishes .....	86

## RELIGIOUS EDUCATION ASSOCIATION STANDING COMMITTEES

### EXECUTIVE COMMITTEE

- F. ERNEST JOHNSON, Teachers College, Columbia University, Chairman.
- ADELAIDE T. CASE, Episcopal Theological School, Cambridge, Mass.
- ISRAEL S. CHIPKIN, American Association for Jewish Education, New York City.
- RAOUL DESVERNINE, Attorney, New York City.
- HARRISON S. ELLIOTT, Union Theological Seminary, New York City.
- SOPHIA L. FAHS, American Unitarian Association, Boston.
- HUGH HARTSHORNE, Divinity School, Yale University.
- C. IVAR HELLSTROM, Riverside Church, New York City.
- PHILIP C. JONES, Madison Avenue Presbyterian Church, New York City.
- LEO L. HONOR, Board of Jewish Education, Chicago.
- PAUL M. LIMBERT, National Council of the Y.M.C.A., New York City, And others to be announced.

### CENTRAL PLANNING COMMITTEE

- PAUL M. LIMBERT, National Council of the Y.M.C.A., New York City, Chairman.
- EDWARD W. BLAKEMAN, University of Michigan, Ann Arbor.
- ISRAEL S. CHIPKIN, Jewish Education Committee, New York City.
- SARAH DUNNING, Olmstead Avenue Presbyterian Church, the Bronx, New York City.
- ALEXANDER M. DUSHKIN, Executive Director, Jewish Education Committee, New York City.
- HUGH HARTSHORNE, Research Associate in Religion, Yale University.
- C. IVAR HELLSTROM, Riverside Church, New York City.
- CHARLES HENDRY, Director of Research and Statistical Service, Boy Scouts of America.
- HORATIO S. HILL, Baptist Educational Center, New York City.
- PHILIP C. JONES, Minister, Madison Avenue Presbyterian Church, New York City.
- ERNEST W. KUEBLER, Secretary, Department of Religious Education, American Unitarian Association, Boston.

### EDITORIAL COMMITTEE

For list of members of this committee see the inside front cover.

*Note:* The officers and committee chairmen act as ex-officio members of each of the standing committees, and as members of the Board of Directors.

# Religious Education Association

## OFFICERS

**HONORARY PRESIDENT**—George A. Coe, Professor (retired), Evanston, Ill.

**PRESIDENT**—F. Ernest Johnson, Teachers College, Columbia University, and Federal Council of Churches of Christ in America.

**VICE-PRESIDENTS**—Edna L. Acheson, Brick Presbyterian Church, Rochester, N. Y., Israel S. Chipkin,

American Association for Jewish Education, New York City, and Msgr. William A. Scully, Archdiocese of New York.

**TREASURER**—Weightstill Woods, Attorney, Chicago.

**RECORDING SECRETARY**—Philip C. Jones, Madison Avenue Presbyterian Church, New York City.

## CHAIRMEN OF STANDING COMMITTEES

**EDITORIAL**—Hugh Hartshorne, Divinity School, Yale University.

**FINANCE**—Leo L. Honor, Board of Jewish Education, Chicago.

**CENTRAL PLANNING COMMITTEE**—Paul Limbert, National Council of the Y.M.C.A., New York City.

## MEMBERS OF THE BOARD OF DIRECTORS

Martha Biehle—American Resident Representative of the Intergovernmental Committee on Refugees.

Edward W. Blakeman—University of Michigan, Ann Arbor.

William C. Bower—Professor Emeritus, Divinity School, University of Chicago.

Barnett R. Brickner—Euclid Avenue Temple, Cleveland.

Adelaide T. Case—Episcopal Theological School, Cambridge, Mass.

Ernest J. Chave—Divinity School, University of Chicago.

George L. Chindahl—Florida Religious Association, Maitland.

Stewart G. Cole—Service Bureau for Intercultural Education, New York City.

Raoul Desvernaine—Attorney, New York City.

Alexander M. Dushkin—Jewish Education Committee, New York City.

Asriel Eisenberg—President National Council of Jewish Education.

Harrison S. Elliott—Union Theological Seminary, New York City.

Sophia L. Fahs—American Unitarian Association, Boston.

Wesner Fallaw—Minister of Education, Congregational Church, Winnetka, Ill.

Margaret Forsyth—National Board of the Y.W.C.A., New York City.

G. George Fox—South Shore Temple, Chicago.

Leon Fram—Temple Israel, Detroit, Mich.

Samuel P. Franklin—University of Pittsburgh.

Emanuel Gamoran—Commission on Jewish Education, Cincinnati.

Frank H. Grebe—Westminster Presbyterian Church, Buffalo, N. Y.

Samuel L. Hamilton—New York University.

Kenneth L. Heaton—Northwestern University, on leave.

Bernard Heller—Synagogue Council of America, New York City.

C. Ivar Hellstrom—Riverside Church, New York City.

Henry H. Hill—Superintendent of Schools, Pittsburgh.

Henry N. Irwin—Western Reserve University, Cleveland.

Ernest W. Kuebler—American Unitarian Association, Boston.

Isaac Landman—Academy for Adult Jewish Education, New York City.

Lacey L. Leftwich—Culver-Stockton College, Canton, Mo.

Vergil E. Lowder—Chicago Church Federation.

E. R. MacLean—Ontario Religious Education Council, Toronto.

Donald M. Maynard—Scarritt College for Christian Workers, Nashville.

Raymond McLain—Transylvania University, Lexington, Ky.

J. Quinter Miller—Federal Council of Churches of Christ in America, N.Y.C.

Ira A. Morton—Iliff School of Theology, Denver.

Ruth Murphy—International Council of Religious Education, Chicago.

A. J. W. Myers—United Church, Belleville, Ontario.

William Stuart Nelson—Howard University, Washington, D.C.

Thomas J. Quigley, Superintendent of Catholic Schools, Pittsburgh.

Herbert L. Seamans—National Conference of Christians and Jews, New York City.

James S. Seneker—Southern Methodist University, Dallas.

Erwin L. Shaver—International Council of Religious Education, Chicago.

Ruth Shriver—Board of Education, Church of the Brethren, Elgin, Ill.

Ross Snyder—Chicago Theological Seminary.

J. Edward Sproul—National Council of Y.M.C.A., New York City.

Leonard A. Stidley—Graduate School of Theology, Oberlin College, Ohio.

Robert J. Taylor—School of Religion, University of Southern California, Los Angeles.

Thomas A. West, Attorney, Chicago.



C51

0E2E 0  
1328  
2E32  
3235  
4538  
5595  
6368 7529

0E2E 0  
1328  
2E32  
3235  
4538  
5595  
6368 7529